FUTURE REWARDS AND PUNISHMENTS

Believed by the

ANCIENTS;

Particularly the

PHILOSOPHERS.

Wherein ſome OBJECTIONS of the Rev^d. Mr. *Warburton*, in his *Divine Legation* of MOSES, are conſidered.

To which is added

An Addreſs to Free-Thinkers.

——— *Petite hinc, Juveneſque Seneſque,*
Finem animo certum, miſeriſque viatica canis.

Perſ. 5 Sat.

LONDON:
Printed for M. STEEN, in the *Inner-Temple Lane.* M.DCC.XL.

MVSEVM
BRITAN
NICVM

301

PREFACE.

THE Motive which principally induced me to publiſh the following Collection and Obſervations, was the ſtrange and unjuſtifiable Methods, which ſome Men take to advance their own Syſtems by depreciating and running down thoſe of all Others. It is very ſurprizing, that They who make ſuch great and excellent Uſe of Heathen Authors at one time, to prove even the Fundamentals of all Religion, ſhould at other times pretend to think ſo meanly of Them, as to deny them the Prerogative of rational Creatures, and ſcarcely to allow them the Notices of common Senſe. The vaſt Number of Books and Pamphlets which have of late Years been ſo plentifully pour'd forth, to prove the Neceſſity and Excellency of our holy Religion, certainly deſerve the Approbation and Thanks of every zealous and truly devout Chriſtian; and tho' many of theſe Performances have been thought by the Adverſary very mean and inſufficient, yet

they have appeared in a quite different Light in the Eyes of the Bulk of Mankind, who from the happy Caſt of their Nativity, have in their earlieſt Age been taught to form a much better Judgment of Things; and who ſeldom having any Doubts and Scruples to diſturb them, are therefore the eaſier confirm'd in the quiet and full Perſuaſion of thoſe Doctrines, They at firſt received. But whatever good Opinion we ought to entertain of theſe Authors, if They had no other Merit, than what they might claim for their zealous Indeavours to defend and ſupport the common Cauſe; yet one Method, which they unwarily and too generally make uſe of, muſt be allowed, (when ſimply conſidered) to be altogether unworthy thoſe Principles they profeſs ſo great a Veneration for. Falſhood and Untruth have indeed been of ſingular ſervice to what is uſually call'd Religion in all Ages and Countries of the World; and at times have greatly tended to promote the temporal Intereſt of Thoſe, who propagated them: but when they once happen to be detected and laid open, ſuch Practices muſt needs be a manifeſt Prejudice to true Religion, as well as a great Shock to the ſincere Profeſſors of it. The Reaſon therefore why ſome Defenders of Chriſtianity will not acknowledge the Doctrine contain'd in the following Sheets to be diſcoverable by the Light of Nature, and known to the Heathen

Heathen World, is not, I am willing to think, to be imputed to Malice, Deſign or Intereſt, but uſually to two other Cauſes much leſs criminal. The firſt of which is, the Ignorance, in this Particular, of by far the greateſt part of Them, who really do not know, that Rewards and Puniſhments in another Life are any where ſpoken of, but in the New Teſtament, unleſs it be in ſome dark and figurative Terms, which (as if there were none ſuch among Themſelves) They think they have a right to laugh at and expoſe. They remember perhaps ſome Stories in their School-Books of Elyſium, *of* Tartarus, *of* Cerberus, &c. *and conclude very haſtily, that this was all, that was ever thought of, or believ'd by the Heathens concerning a World to come. The ſecond Reaſon may be, that great Eſteem and very ſtrong Attachment, which Others more learn'd and knowing, retain for their own Religion, who in this reſpect act like the moſt captivated Lovers, who will ſcarcely allow the leaſt Perfection in any Woman in the World, except in that One they admire. This pious Zeal, when not founded upon Prejudice of Education, increas'd by ſubſequent Ingagements, Oaths and Subſcriptions, or byaſs'd by the Motives of worldly Intereſt, or any Proſpect of temporal Advantage, is certainly not only excuſable, but in ſome reſpects greatly to be eſteem'd and commended; but*

then

then at beſt They inadvertently varniſh over the beautiful Face of Truth, and dreſs her in ſuch affected Ornaments, as that no one can know her, who does not look at her in the ſame Point of View with Themſelves. Hence it is, that tho' They quote an Heathen Author almoſt in the very Words of Scripture, yet They will upon occaſion make the one to ſignify ſomething quite different from the other, or elſe to be of no ſignificancy at all by the help of certain Peculiarities and Diſtinctions, which, not being a Lover of Controverſy, I forbear to mention. An indifferent Perſon would certainly be very much ſurpris'd to ſee ſome of the moſt learned Divines for many Pages together bringing in the Heathens to prove the Being and Attributes of God, the Immortality of the Soul, the obvious Benefit and Neceſſity of Virtue and Religion to our Happineſs, Peace, and Welfare, both here and hereafter; &c. *And at laſt, when They come to ſpeak of Chriſtianity, quite undo all they have ſaid before, and mightily bewail, in every one of theſe reſpects, the extreme Darkneſs and Ignorance of the Pagan World. In this, they ſeem to uſe the Philoſophers and wiſe Men of old, in the ſame manner as the* Mahometans *do* Chriſt, *who ſay many good things in his praiſe, and treat him very reſpectfully, when they ſpeak of Him alone, but They think it proper and neceſ-*

ſary

ſary to leſſen and run him down, when they come to extol the ſuperior Gifts and Excellencies of their own imagin'd Prophet, and will allow of no compariſon between them; juſt as if the withdrawing of Nouriſhment from one Candle would really make another burn the brighter. But if any one ſhould aſſert, that Chriſtianity had any need of ſuch Practices to ſupport it, He would moſt certainly incur the Anger and Reſentment of many Perſons, whoſe extraordinary Love, and well-grounded Regard for It, or its Circumſtantials, at the ſame time inſenſibly lead them into ſuch Methods.

AS to what relates to the Subject of the following Sheets, the Caſe in fact is This. It is indiſputably true and beyond all reaſonable Contradiction, that the Doctrine of future Rewards and Puniſhments is clearly and plainly delivered, and laid down in the New Teſtament; and it is as indiſputably true, and beyond all reaſonable Contradiction, that the Doctrine of future Rewards and Puniſhments is clearly and plainly delivered, and laid down in the Books and Writings of the Heathens. The Truth of which Point is now ſubmitted to the Judgment of every impartial Reader, for whoſe Eaſe and Satisfaction in the Compariſon, I thought once to have collected ſuch Texts out of the New Teſtament as relate to this Subject; but as I find it already done by

Biſhop

Bishop Gastrel *at the End of his Christian Institutes, I omitted that trouble. As for the Translation, I have kept as near to the Original, as was consistent with that Idiom, or Propriety of Expression, which is peculiar to different Languages; and I solemnly declare, that to my knowledge, I never once deviated from the real Intent and true Meaning of the Author. For my Ignorance I hope the Reader will make great Allowances, since it is manifest I do not intend to impose upon him, having printed the* Latin *in the same Page with the Translation, and the Names of the several Authors from whence it was taken; and to this same Cause, no doubt, He will impute it, that He is not entertain'd with many more Authorities on the same Subject, which a longer Experience, or an abler Hand might have furnish'd Him with; but I hope These may be sufficient to prove what I propose. If any one desires to know why I did not print the Original of such Authors, who wrote in* Greek? *my Answer is, Tho' for some other Reasons I should not have thought it proper, yet this alone will certainly be sufficient, which is in substance the same with one already given by my Lord Chief-Justice* Hale, *That by a long Avocation to Studies of quite another Nature, I so far neglected my Improvement in this Language, as that I do not sufficiently understand it, either to read, and much*

much leſs to write it with any tolerable riddance, or pleaſure to my ſelf. I thought once to have changed the Order in which the Quotations of the ſecond Chapter are placed, but the Method in ſuch Caſes depending almoſt as much upon the Fancy of every Reader, as the real Propriety of the thing itſelf, I choſe rather to ſubmit them as They are, not doubting but Thoſe whoſe Judgment is moſt valuable, will regard the Truth and Subſtance of what is intended, and not the Exactneſs of the Performance.

THE CONTENTS.

CHAP. I.

Some Objections againſt the Philoſophers Belief of a future State of Rewards and Puniſhments, conſidered and anſwered. p. 1

CHAP. II.

The Opinions of the Philoſophers, concerning a future State. —— 84

CHAP. III.

The Teſtimony of ſome Moderns, that the Ancients, particularly the Philoſophers, did believe the Doctrine of future Rewards and Puniſhments. —— 164

CHAP. IV.

What ſort of Rewards and Puniſhments They held abſurd and ridiculous, and therefore did not believe in a literal Senſe. —— 179

An Addreſs to Free-Thinkers. 199

CHAP. I.

Some Objections againſt the Philoſophers Belief of a future State of Rewards and Puniſhments, conſidered and anſwered.

IT has not always been the Happineſs of learned and ingenious Men, to turn their Thoughts and Studies to the direct and immediate Diſcovery of Truth, and the real and ſubſtantial Improvement of Mankind. What were the various Motives which at times have been the occaſion of this Misfortune, is of no conſequence at preſent to inquire. That which ſeems moſt to have influenced the Author of

CHAP. I. *The divine Legation of* Moſes, is the Advancement of a certain favourite Scheme, which however grand and noble when brought to light, will not I believe receive much luſtre from that Contraſt of Darkneſs he has thrown upon the Ancients. It ſeems very ſurpriſing, notwithſtanding all the following Authorities, and many more, which no doubt this learned Gentleman muſt have met with to the contrary, that he ſhould thus ſpeak of the Philoſophers: "I have "examin'd their Writings with all the exact- "neſs I was able, and it appears evident to "me, that theſe Men believed nothing of a "future State of Rewards and Puniſhments, "which They moſt induſtriouſly propagated "in Society." And indeed He was well aware of the Surpriſe ſuch an Aſſertion would raiſe in his Readers, when immediately following He ſays, "Yet the contrary having "been ſo long and ſo generally taken for "granted, and the Opinions of the Philo- "ſophers ſo often urged by our ableſt Writers "as conformable and favourable to the "Chriſtian Doctrine of a future State, I "ſuſpect that what I have here ſaid, will be "eſteem'd at firſt ſight an unreaſonable and "licentious Paradox," *p.* 318. 2[d] *Edit.* And again,

again, " Having premis'd thus much to CHAP. " clear our way and abate the Prejudices a- I. " gainſt a new Opinion, I come now," *&c.* *P.* 339. and afterwards, *p.* 389, he ſays, " Notwithſtanding the full Evidence of the " laſt Section, I ſuſpect the general Preju- " dice, ſupported by the Reaſonableneſs of " the Doctrine it ſelf, will yet be apt to " make the Reader ſuſpend his aſſent to " our Concluſion." By all which, and indeed his whole manner of treating this Subject, he plainly diſcovers ſuch a great diſtruſt of his Arguments and Concluſions to convince the Judgment of his Readers, that He rather ſeems labouring for Victory in the Schools, than ſeriouſly indeavouring to make out a plain and eaſy Truth; for which reaſon I ſhall paſs over his nice Diſtinctions, Diviſions and Subdiviſions, his Account of the new and old Academy, the Origin of Fables, *&c.* and proceed directly to take notice of thoſe Reaſons which in my Apprehenſion any ways affect the preſent Queſtion; and theſe I think may be reduced to two. Firſt, " that the Philoſophers held it [a] lawful for

[a] It may very well be a Queſtion, what Meaning can here be put upon the word (Lawful) if They did not believe future Rewards and Puniſhments.

CHAP. I. "the publick Good to ſay one thing when "they thought another, and that They ac- "tually did ſo," *p.*321, *&c.* 2dly, That They held ſome fundamental Principles of Philoſophy, which were altogether inconſiſtent with the Doctrine of future Rewards and Puniſhments, *p.*390. The firſt of Theſe he endeavours to prove from the eſoteric and exoteric, or the internal and external Doctrine of the Ancients, and by his Repreſentation of the Matter, the Reader is led to believe that theſe excellent Men (being at firſt Legiſlators) invented and propagated Doctrines among the People, which They did not believe a ſyllable of themſelves, and that their Succeſſors, though diveſted of the like Power, went on in the like Fraud, and continued to impoſe upon their Fellow-Creatures in things of the utmoſt Conſequence, for political Ends only, in order to keep them in Obedience to the civil Government. That there was an internal and external Doctrine among the Philoſophers, is what will readily be acknowledg'd by every one the leaſt converſant in their Writings; but that this open and ſecret Doctrine of the Philoſophers had any effect to hinder their believing at all, or to hinder their believing

in

in one Senſe, what They ſometimes in- CHAP.
courag'd the People to believe in another, I.
is what has by no means been proved from it; and therefore Mr. *Warburton* expreſſes himſelf very ambiguouſly, where He aſſerts, that They held it lawful for the publick Good to ſay one thing when They thought another. For in the preſent Queſtion, if we underſtand by this, that the Philoſophers believed a future State in a ſpiritual, refin'd and rational Senſe, while They ſometimes countenanced the People in their groſs, vulgar and corporeal Notions of it; then what he lays down is certainly true. But if we underſtand it as He intends we ſhould, that the Philoſophers preach'd the Doctrine of a future State to the People, while Themſelves believed the direct contrary, *viz.* that there was no future State of Rewards and Puniſhments at all; then his Charge on the Philoſophers is abſolutely falſe and what can never be concluded from their double Doctrine. In order therefore to clear the Philoſophers from the Imputation of being Impoſtors and Hypocrites, I muſt beg leave to explain this matter to the Reader in as eaſy and familiar a manner as is poſſible, and repreſent it in ſuch a Light as his own Obſer-

CHAP. I.

vation and common Experience, without much reading, will convince him is the true one. He may have obſerv'd that the Prieſts in all Countries have holy Places, ſacred Utenſils, certain Secrets or Myſteries which They affect to have in high Veneration, the real Truth and plain Account of which They very ſeldom impart to the People, not only from Views of private Intereſt, but for that in reality ſuch Diſcovery (conſidering the uſual Pitch of vulgar Apprehenſions) would take them off from and leſſen their Regard to all Religion in general. The ſame He may perceive of Stateſmen and Politicians, who frequently make uſe of this double Doctrine to divert the Attention of the People and keep them in due Subjection. Thus when a Faſt is proclaim'd; the internal Doctrine may be, no Bread or Proviſion for the People, but the external, to deprecate God's Judgments and implore his future Bleſſings, *&c.* Both Theſe the Reader may obſerve are partly hypocritical and wrong, and partly right and juſtifiable; wrong, as they were firſt invented by Theſe Men, and as They generally proceed from Views of private Intereſt; and right, as far as They tend to ſome eminent Good, which there is no likelihood

hood of producing any other way. He may farther have obſerved, that the Intereſt of the Prieſt and the Politician ſo frequently meeting together, it is no wonder that the Stateſman ſupports and defends this Practice of the Prieſt; and that the Prieſts in their turn propagate the Stories, and trumpet about the double Doctrine of the State. But there is yet another ſort of internal and external Doctrine no ways criminal, and very frequently recommended and practiſed by Philoſophers and wiſe Men; which is not to declare and lay open their real Opinions, however true, upon all occaſions to the Vulgar, but rather ſeem to favour and incourage them ſometimes in ſuch as are falſe, where ſuch Incouragement will tend to their advantage, or where the contrary Practice would be the occaſion of much miſchief; and this in many Inſtances is the only proper way of being beneficial to Mankind. Thus a wiſe Phyſician deceives his Patient, a wiſe Father his unexperienc'd Son, and a wiſe Philoſopher the weak unthinking Multitude; and this was never reckon'd ſuch a Deceit as implies Guilt, or what is uſually meant by Hypocriſy, but has been in all Ages approv'd and commended even to a Proverb, thus,

CHAP. I.

CHAP. I. "*Anſwer not a Fool according to his Folly*; or, which implies the ſame thing, "*Anſwer a Fool according to his Folly. Speak* "*not in the Ears of a Fool, for He will* "*deſpiſe the Wiſdom of thy Words. Give* "*not that which is holy unto Dogs. Caſt* "*not Pearl before Swine, leſt They trample* "*them under their Feet and turn and rent* "*you.*" From which, and ſuch like Sayings we may take notice of ſome of the Reaſons for concealing Truth, and not always publiſhing it plainly and directly to the Vulgar; as, That it is too ſacred to be expos'd; That They are incapable and unworthy of it; That it will be deſpiſed, and to no purpoſe; That They cannot bear it; That we may unneceſſarily incur Danger and Contempt by ſo doing, *&c.* Thus having in general ſaved the Reader the trouble of recollecting what may be the natural and real State of things in his own Age or Country, he will from the uſual Conſequences of the like Reaſons, be the eaſier induced to think that the ſame has been the caſe in paſt Ages, and indeed will be ſo to all future Generations; that is, Knowledge and Truth has been, is, and will be to the Wiſe and Men of Underſtanding: Superſtition, groſs Ideas, Pageantry

geantry and Appearances, to the Vulgar: and a proper and convenient Mixture of each to the Stateſman or Politician. And that this Diſtinction, particularly in Religion, is very antient and well known in the World, we have the Authority firſt of *Plutarch*, who tells us, " that They who inſtructed us " in religious Worſhip made uſe of three " Manners of conveying it, the natural, " the fabulous, and the legal. The natural " was peculiar to the Philoſophers: The " Poets taught the fabulous; and every City " eſtabliſh'd its own Rites: The firſt was " the Doctrine of ſuch who carried their " Thoughts up to Heaven; for then Men " began to acknowledge God, when they " beheld the Beauty and Harmony of the " heavenly Bodies, and obſerved how Day " and Night, Summer and Winter, all pre- " ſerved their appointed Courſes [b]." *Varro* likewiſe

CHAP. I.

[b] Itaque ii qui cultum Deorum nobis tradiderunt tribus formis uſi ſunt, naturali, fabuloſa, teſtimonio legum; Naturalem Philoſophi, Fabuloſam Poetæ docent; leges ſuas ſingulæ habent civitates. Prima eſt Eorum quæ in cœlo & ſublimi fiunt Obſervatio; Homines enim cœperunt Deum agnoſcere, cùm viderent ſtellas tantam concinnitatem efficere, ac dies nocteſque, æſtate & hyeme ſuos ſervare ſtatos, ortus atque obitus. 2 *Plut.* 880. *Edit. Paris* 1624.

CHAP. I.

likewiſe ſays, " there were three ſorts of " Theology; one chiefly made uſe of by the " Poets, in which were many things con- " trary to the Dignity and Nature of the " Gods, as that They were guilty of Theft, " Adultery, *&c.* which things, ſays He, Men " indeed, but generally the moſt contempti- " ble of Men, are ſubject to. The ſecond " is that of the Philoſophers, in which they " have wrote many Books concerning the " Gods, what and where They are, *&c.* and " other things which are more proper to " be ſpoke of in private, than expos'd to " vulgar Ears. The third kind is that " which is known, and profeſs'd in Cities, " and generally handled by the Prieſts," *&c* [c].

AND

[c] Tria ſunt genera Theologiæ, eorumque unum Mythicon appellatur, alterum Phyſicon, tertium Civile: Mythicon appellant quo maxime utuntur Poetæ; Phyſicon quo Philoſophi; Civile quo Populi. Primum quod dixi in eo ſunt multa contra dignitatem & naturam Immortalium ficta; in hoc enim eſt ut Deus alius ex capite, alius ex femore ſit; alius ex guttis ſanguinis natus; in hoc ut Dii furati ſint, ut adulteraverint, ut ſervierint homini: denique in hoc omnia Diis attribuuntur, quæ non modo in Hominem, ſed etiam in contemptiſſimum hominem cadere poſſunt. Secundum genus eſt, de quo multos libros Philoſophi reliquerunt in

CHAP. I.

AND the learned Dr. *Burnet* calls this a good Diſtinction, where he ſays upon theſe Words of *Varro*, " that he rightly " divided the Theology of the Ancients " into three ſorts. The philoſophic was " uſeleſs to the common People; the fabu- " lous was hurtful, therefore a middle ſort " was inſtituted for the Uſe and Benefit of " human Life[d]." In another place, ſpeaking of the ſame thing, he ſays, " I do not " deny but there are many Things true, " which it is not expedient that the Vulgar " ſhould know; and if any ſuch Things " by being too plainly and explicitely laid " down, ſhould not obtain their deſired " Effect; in ſuch caſe it is right and lawful " to ſuit our Style and Expreſſion to vulgar " Appre-

in quibus eſt, Dii qui ſint, ubi ſint, *&c.* ſic alia, quæ facilius intra parietes in ſchola, quam extra in foro ferre poſſunt aures. Tertium genus eſt quod in urbibus cives maximè Sacerdotes noſſe atque adminiſtrare debent, *&c. Varro* 31. *in Frag. Edit. Durdr.* 1619.

[d] Non immeritò diſtinxit Varro triplicem Theologiam apud Veteres, Fabuloſam, Civilem, Philoſophicam. Philoſophica inutilis erat Populo: Fabuloſa, noxia, quare medium inſtituerunt in uſum commodumque Populi & Vitæ humanæ. *Arch. Phil.* 448. *Lond.* 1728.

CHAP. I. "Apprehenſion [e]." Lord *Herbert* is more particular to the ſame purpoſe [f]. And Father *Navarette* quotes St. *Auguſtin*, "who, he ſays, ſpeaks of three ſorts of Phi-"loſophy among the Ancients: one Fabu-"lous, the ſecond Natural, and the third "Political; and then adds, that the three "Sects of *China* abſolutely follow this "Method, having two ſeveral Doctrines, "one private, which They look upon as "true; the other vulgar, and is by their "learned Men look'd upon as falſe," *&c* [g]. Now the Philoſophers obſerving theſe things, and well knowing what an inſuperable and endleſs Task it would be to bring the rude, unthinking and illiterate Multitude to right Notions of Things, eſpecially as They were back'd and incouraged in wrong ones

[e] Diſtinxerunt olim Sapientes Religionem in Vulgarem & Philoſophicam, & Varro vulgarem illam iterum diſpertivit in Poeticam & Politicam; & quod rectè notavit idem Author non diffiteor, multa vera eſſe, quæ vulgo ſcire non eſt utile, & ſi qua nuda propoſita finem ſuum non eſſent aſſecutura, in iis licet ad commune judicium, popularemque intelligentiam ſtylum demittere. *Burn. Off. Chriſt.* 11. *Lond.* 1728.

[f] *Herb. Rel. Gent.* 305, 306. *Edit. Amſt.* 1700.

[g] 1 *Coll. Voy.* 175. *Edit. Lond.* 1732.

ones by the civil Power[h]; They thought it the beſt way, in the main, to keep their Opinions to Themſelves, and not divulge them but imperceptibly to the Vulgar, and rather indeavour to perſuade them often from their own Principles of their Obligations to Piety, Obedience and ſocial Virtue. This therefore They practis'd in proportion to the Ignorance of the Times in which They lived, the regard They had to the publick Tranquillity, and the Inſignificancy and Danger of acting otherwiſe. "Thus, "ſays *Burnet*, it does not appear that *Or-* "*pheus* was ever pleas'd in his own Mind "with the Worſhip of many Gods, which "before his Death he is reported, abſolute- "ly to have abjured. But as He indeavour'd "to unite wild Men in Society, and inſtil "into them ſome Notions of Religion, it "would have been abſurd and fruitleſs to "declare and open to them the pure Wor- "ſhip

[h] Quod quidem civilibus viris non eſt inutile, ut Superſtitione quaſi fræno multitudinem compeſcant & ad utilia torqueant. 2 *Plut.* 580. A.——Nulla res efficacius Multitudinem regit quam Superſtitio, alioqui impotens, ſæva, mutabilis; ubi vana Religione capta eſt melius Vatibus quam Ducibus ſuis paret. 4 *Q. Curtius* 10.

CHAP. I.

" ſhip of one ſimple Divinity. For this " Doctrine does not affect the Senſes, but " is perceived only by the Underſtanding; " therefore ſince civiliz'd and polite Nations " can ſcarcely reliſh it, what Progreſs could " it poſſibly make among ſuch Barbarians? " In ſhort then, the Matter was brought " to this Point, that *Orpheus* did not preach " that God, or that Worſhip which he " wiſh'd to do, but that which he was " able[i]."

AND *Strabo* tells us in plain Terms, " It " is impoſſible that Women, and the com- " mon Herd of Mankind, ſhould ever at- " tend to philoſophic Reaſoning, or be led " by it to Religion, Piety and Honeſty; but " there

[i] Non itaque conſtat Orpheo unquam ex Animo placuiſſe polytheiſmum, quem ante obitum palam abdicaſſe dicitur: ſed cùm homines ſylveſtres in ſocietatem allicere & aliquali Religione imbuere, ſtuderet; ineptum & inutile fuiſſet puri Numinis purum cultum his Hominibus proponere. Pura Numinis doctrina, puruſque cultus ſenſus non tangunt, neque animum affectuſque commovent, ſola Mente & Intellectu percepti: Et cum Gentibus moratis excultiſque difficile eſſet hujuſmodi Religionem induere, in homines planè barbaros quid profeciſſet? eò res redit, ut plane dicam, non quale voluit numen aut cultum, ſed qualia potuit prædicavit & inſtituit Orpheus. *Arch. Phil.* 166.

" there is need likewiſe of Superſtition for " this purpoſe," *&c* [k]. *Timæus* avows the ſame in theſe Words; " For as, ſays he, we " ſometimes apply deſperate Remedies in " Diſtempers, unleſs they can be cured by " ſuch as are more wholeſome, ſo we reſtrain " and influence thoſe Minds by falſe Rea- " ſonings, which will not liſten to true; " on this account it is allowable to deter " Men by ſtrange Puniſhments, as if the " Doctrine of Tranſmigration or the Soul's " paſſing out of one Body into another, was " really true [l]." CHAP. I.

SALLUST expreſſes Himſelf on the ſame thing thus: " To tell every one the " Truth concerning the Gods would in the " Weak and Ignorant, who are incapable " of

[k] Fieri enim non poteſt, ut Mulierum ac promiſcuæ turbæ multitudo philoſophica Oratione excitetur, ducaturque ad Religionem, pietatem ac fidem, ſed ſuperſtitione præterea ad hoc opus eſt. *Strabo* 19. *Edit. Paris* 1620.

[l] Quemadmodum enim corpora remediis quibuſdam morboſis ſanamus, niſi cedant ſaluberrimis, ita & animos falſis ſermonibus coërcemus, niſi ducantur veris; hâc igitur de cauſa hoc concedatur, quòd neceſſario commemorentur perigrina ſupplicia quaſi animæ commigrent ultro citroque in varia corpora. 3 *Plat.* 104. *Edit. Steph.* 1578.

CHAP. I.

" of receiving it, breed Contempt, which " is avoided when that Truth is wrapp'd up " in Fables and Allegories [m]," agreeable to an Obſervation of *Menander*, " that ſuch " Alluſions have often more Force and a " greater Effect upon the common People " than Truth it ſelf [n]." *Syneſius* an ancient Biſhop, is of the ſame Opinion; for as, ſays he, " Darkneſs and Shade are more com- " fortable to weak Eyes, ſo I think falſe " Relations do more good to the common " People. On the other hand, Truth is often " hurtful to ſuch who cannot lift the Eye " of their Underſtanding to brighter and " more ſublime Objects [o]." All which is in effect no more than what Mr. *Warburton* himſelf

---

[m] Præterea ad Veritatem de Diis univerſos informare in Inſipientibus cùm ad eam addiſcendam inepti ſint, contemptum parit, at Fabulis veritatem occultare, illos ne contemnant, prohibet. *Salluſt. in Opuſc. Myth. Cant.* 1671.

[n] Veriſimile vim habet Veritate aliquando majorem & qua facilius Multitudo perſuadeatur. *Men.* 209. *Amſt.* 1709.

[o] Ac uti opthalmicis Caligo magis expedit, eodem modo mendacium vulgo prodeſſe arbitror, contrà nocere veritatem iis, qui in rerum perſpicuitatem, intendere Mentis aciem nequeunt. *Syneſ.* 249. *c. Edit. Paris* 1612.

himſelf ſays, *p.* 328. "That the Follies "and Prejudices of the People gave birth "to the double Doctrine to be employed "for their Service." CHAP. I.

NOTWITHSTANDING which, the Deſign and End of the Philoſophers in both, was ſtill in general the ſame, that is, to improve Mankind as much as they would bear; and the Doctrines in ſubſtance and at the bottom were all along one, and the ſame; juſt as true Chriſtianity may now be, tho' in ſome Countries ſcarce diſcernable, being overwhelm'd with Legends, falſe Miracles, Image-worſhip, and all the Trumpery of Popiſh Superſtition. Thus the Religion of the Ancients was nothing elſe but the Religion of Nature choak'd up with the Inventions and Fables of Poets, and greatly corrupted by the Intereſt and Management of Prieſts and Stateſmen; this the Philoſophers, as far as They were able or dared, on account of the long Prejudices and blind Zeal of the People, indeavoured to reſtore to its genuine Purity, both in Principle and Practice, which finding it impoſſible to do in open, plain and direct Terms, They likewiſe made uſe of Figures, Allegories, Alluſions, dark

CHAP. I. Sayings, *&c.* to inſinuate gradually that Truth, which it was in vain for them openly to profeſs; ſo that Truth was the Foundation of their Inquiries and the Object of their Purſuit, though the Prepoſſeſſions and Weakneſs of the People could not bear its naked Luſtre. Thus ſays *Ælian*, "*Socrates* "uſed to talk ambiguouſly, but if any one "turns and ſifts his Diſcourſes with atten- "tion, they will appear moſt plain and eaſy; "but He had no mind to incur the Hatred "or Ill-will of his Auditors, and therefore "deliver'd himſelf obſcurely and in riddles [p]." *Origen* ſays the ſame thing of *Plato*, "that "he conceal'd his Opinions and Doctrines "for the ſake of the People in Parables or "Figures, but that they were very intelligi- "ble to Thoſe who knew how to ſeparate "the Truth from Fables [q]." And whoever is

[p] Ita vero etiam Socratem non explicitè diſſerere, ſi quis autem eas diſſertationes convertat, planiſſimas eſſe; noluit enim vero Ille inimicitiam exercere cum iis ad quos verba faciebat, atque ob eam cauſam ænigmatibus implicitas & obliquas diſſertationes dabat. 14 *Æl.* 15.

[q] Quòd ſi ſub ſpecie Fabulæ doctrinam philoſophicam examinaverint, deprehenderint ejus mentem, quomodo præclara ſua placita propter vulgus convelavit figuris, ita tamen ut intelligantur a ſcientibus veritatem e fabulis excerpere. *Or. Celſ.* 190. *Cant.* 1658.

is the leaſt converſant in the Diſcourſes of *Socrates*, or the Writings of *Plato*, will ſee that this was their conſtant Method; ſometimes by certain leading Queſtions they would bring the Perſons they talk'd with to declare the Truth themſelves, ſometimes They expreſs it in ſuch a manner, as the Light ſhines through the Darkneſs, and we are under no difficulty to know their Meaning: at other times when They are juſt come to the Point, They fly off again as if They knew nothing of the matter themſelves, tho' They have in effect declared it to the Intelligent: but it does not in the leaſt appear that either They, or the other Philoſophers, believed one thing and taught a quite contrary to the People, but that they indeavour'd to convince the People as far as They could bear it, of the Uſe and Excellency of thoſe Truths which They themſelves believed. For as the judicious Dr. *Burnet* ſays, "The two-fold Doctrine of the Ancients "was not ſo much diſtinguiſh'd by the Di-"verſity of Matter, as that the ſame Matter "was handled after a two-fold Manner, "popular and philoſophical;" and then goes on to give one reaſon of this, which was,

CHAP. I.

CHAP. I. "leſt the true Doctrine ſhould be deſpis'd "and corrupted[r]."

To the ſame purpoſe *Macrobius* ſpeaking of God and Nature ſays, "The Philoſophers "when They treated of ſuch Subjects as "were beyond all our Words, and exceeded "even our Thoughts, They had recourſe "to Similies and Alluſions, for that theſe "Things were as Myſteries which the wiſe "only were capable of receiving, but that "others ſhould be content with an awful "Veneration for them under the Veil of "Figures and Allegories, leſt they ſhould "be depiſed[r]." Thus it appears that the double

[r] Duplex erat doctrinæ genus apud antiquas gentes δημῶδες καὶ ἀπόῤῥητον, doctrina vulgaris & doctrina arcana; idque non tantum ob diverſitatem materiæ, ſed eandem ſæpe materiam duplici modo tractabant, populari & philoſophica. Illa facile patebat omnibus per monumenta publica & præceptores communes: hæc autem ne inter manus Populi verſata, vileſceret, aut corrumperetur, non uno modo occultata fuit & abſcondita. *Arch. Phil.* 116.

[r] Si quid de his aſſignare conantur, quæ non ſermonem tantummodo ſed cogitationem quoque humanam ſuperant ad ſimilitudines & exempla confugiunt.—— Sic ipſa myſteria figurarum cuniculis operiuntur; ne vel hæc adeptis nuda rerum talium ſe Natura præbeat; ſed

double Doctrine of the Philoſophers related to the ſame Matters, and that they had no deſign at all of keeping any thing of Importance to Themſelves purely as a Secret; but that They ever in ſome meaſure did ſo, was owing to the Sublimity and Sacredneſs of the Doctrine, and the little Uſe ſome Points of Theory would be to the Vulgar, or their Incapacity to receive and underſtand it. This *Plato* expreſſly declares to be the Caſe, where he ſays, "It is very difficult to "find out the Author and Parent of the "Univerſe, and when found, it is impoſ-"ſible to diſcloſe Him to the Vulgar [t]." CHAP. I.

NAY they often declin'd talking plainly of ſuch Subjects even to their very Followers, and this, by the way, may point out to us the Reaſon why the Philoſophers had no certain Time or Age at which They received their Diſciples, or of inſtructing them in their more ſecret Doctrines, but They were admitted

ſed ſummatibus tantum viris ſapientia interprete veri arcani conſciis; contenti ſint Reliqui ad venerationem figuris defendentibus a Vilitate ſecretum. 1 *Macrob.* 2. *Ed. Lond.* 1694.

[t] Opificem Illum, Parentemque hujus Univerſitatis invenire difficile eſt; & quum jam inveneris indicare in Vulgus, Impoſſibile. 3 *Plat.* 28. *c.*

CHAP. I.

mitted as their Diligence or Capacity would recommend them; and even when admitted, many things were repreſented to Them in Figures, Similies, *&c.* on account of their Weakneſs. Thus *Pythagoras* finding his Diſciples incapable of underſtanding the Beauty, Harmony, Cauſe, and Author of the heavenly Motions, "thought it ſuffi-"cient for them to have a glimpſe of him "and behold him in his Gifts, and that They "ſhould be inſtructed and improve by Re-"preſentations and Similies, ſince they could "not apprehend the firſt Pattern of Things "themſelves; juſt as we ſhow an Eclipſe "of the Sun in Water, or through a ſmoak'd "Glaſs, to Thoſe who cannot directly behold "its inſufferable Brightneſs[u]." Thus we ſee the Philoſophers were not deſirous of keeping theſe Things to themſelves, but that

[u] Cæteris vero Hominibus ſufficere putabat, Ipſum & Ipſius dona intueri, & ex imaginibus exempliſque proficere ac emendari; cùm prima rerum ipſarum Archetypa verè apprehendere non poſſent: quemadmodum ſcilicet iis qui propter ſplendoris eminentiam ipſum Solem irretorta Acie contemplari nequeunt, in aquæ conſiſtentis profunditate, vel nigricantis fulgoris ſpeculo, ſolis defectus oſtendere ſolemus, oculorum imbecillitati parcentes. *Jambl. in Vit. Pyth.* 53. *Edit. Amſt.* 1707.

that They often made uſe of common Allu- CHAP. I.
ſions, *&c.* that is, of the external or explicit Doctrine, as a School-maſter, to lead their Diſciples and others to the internal, which They could not bear in direct Terms; which Father *Couplet* in his Preface to *Confucius*'s Philoſophy, very well expreſſes in this manner: " The Purport and Reaſon of the " double Doctrine before mentioned is " this, That the external ſhould lead us, as " it were by the hand, to the internal; and " remain in uſe only, until the internal, " which the *Chineſe* Philoſophers hold to " be true and ſolid, be fixed and riveted in " the Minds of Thoſe who are capable; " which indeed are very few. And this, " continues He, They illuſtrate by the fol- " lowing Simile. When any one builds " an Arch, He firſt erects one of Wood, un- " til that which he deſigns of Stone is firm " and perfected; which when done, He " beats down and takes away the former as " of no Uſe or Significancy [w]."

It

[w] Duplicis porro doctrinæ, cujus ante mentionem fecimus, vis hæc & ratio eſt, ut Exterior ad Interiorem quaſi manu ducat, & tamdiu in uſu ſit Illa, quoad altera quam veram, ſolidamque eſſe docent in animis

CHAP. I. IT appears then that the external Doctrine related to the ſame Things as the internal, and was us'd only out of neceſſity as the Times required, which is ſtill more manifeſt (tho' not perhaps ſpoken to favour the Philoſophers) from that Saying of *Scævola* the *Roman* Pontiff, who like a true Prieſt and Stateſman deliver'd his Opinion, "that it "was expedient Cities, *&c.* ſhould be de-"ceived in their Religion, or have ſome-"thing falſe and fabulous intermingled "with it, becauſe, ſays He, the philoſophick "Theology contain'd many things in it, "which tho' true, yet would be hurtful to "the Vulgar to know." Now what were thoſe Things? why the ſecret or internal Theology was, "That the true God had "neither Sex, nor Age, nor bodily Mem-"bers, and that *Hercules*, *Æſculapius*, "*&c.* were not Gods but Men, obnoxious "to the ſame Infirmities with others," *&c.* The external therefore muſt be juſt the reverſe with

eorum, qui capaces fuerint, (ſunt autem a Plebe pauciſſimi) firma conſtiterit; ſimili rem declarant; lapideum fornicem molitur quiſpiam ligneum proculdubio primum excitat, qui lapideo, quoad is perficiatur ac firmitatem obtineat, fulcri ſit inſtar: illo perfecto firmoque, ligneus utique diſſolvitur & abjicitur, quippe cujus jam nullus ſit uſus. *Confuc. Op. Paris* 1687.

with relation to the ſame Points. And a little farther *Cudworth*, who quotes this out of St. *Auguſtin*, tells us from *Joſephus*, that the wiſe Men among the *Greeks* held the ſame Things concerning God as the *Jews* did, but They were afraid to declare the Truth of this their Doctrine to the Vulgar prepoſſeſs'd with other Opinions[x]. CHAP. I.

FROM all which we may obſerve that the Philoſophers had no Doctrines which They would not willingly and gladly have communicated to all Mankind, if the Circumſtances of the Times, the Intereſt of Prieſts and Politicians, and the Diſpoſitions of the People, would have permitted them; notwithſtanding which Difficulties, we frequently meet with many noble Declarations of Truth openly publiſh'd in their Works concerning the ſupreme Being, the State, Value and Superiority of the Soul, future Rewards and Puniſhments, and the various Duties and Obligations of a private and publick Virtue: of theſe they treated according

[x] Quòd verus Deus nec ſexum habeat, nec ætatem, nec definita Corporis membra, & quòd Hercules, Æſculapius, &c. *Cudw.* 541, 542. *Ed. Lond.* 1678.

CHAP. I.

ing to the Subject, the Perſons they converſed with, and the ſeveral Opportunities that offered. As to Virtue or Morality being what was in the main univerſally allowed, and the Foundation of all Religions, They ſpoke of it more plainly and explicitely, and had ſeldom occaſion to make uſe of Fables or Allegories upon this Subject, except to convey it in a more pleaſing and agreeable Dreſs to their Auditors. In other Points, for Reaſons ſo often mention'd, they were ſomewhat more cautious, ſometimes uſing Fables, Similies, Metaphors, dark Speeches, *&c.* Sometimes unveiling the Truth in one place, which They only glanced at in another; and ſometimes plainly, clearly and diſtinctly declaring it, though at the ſame time they pretended not to do it, or ſtrictly injoin'd Secrecy; an Inſtance or two of which, I believe, may not be unacceptable to the Reader. In a Hymn attributed to *Orpheus*, in which are many excellent Thoughts of God and the Creation, delivered in as plain and clear Terms as any Chriſtian could expreſs them, he begins thus: "Loquar quibus fas eſt, ſed fores claudite "Profanis omnibus. Tu vero audi Muſæe, "narrabo enim vera." And in the Concluſion again

again injoins Secrecy; " O Fili, tu mentem " tuam admove, linguam bene cohibens; " in pectore vero conde hunc ſermonem [y]." *Apuleius*, at the ſame time that he ſays, " I forbear to mention thoſe lofty and di- " vine Sentiments of *Plato*, ſeldom known " even to the Pious, but utterly hid from " the Profane, that there are two *Venus's*, " the one vulgar and the other heavenly;" yet goes on plainly and openly to deſcribe the difference between Luſt, or the com- mon *Venus*, and the heavenly or divine Love [z].

ANOTHER very remarkable Inſtance of this we have in the ſame Author's Defence to his Accuſation for Sorcery; where he ſays, " *Maximus* well knows who that is, not " by me firſt, but by *Plato* ſtiled King, the " Cauſe, the Reaſon, the Origin and Spring " of univerſal Nature, the ſupreme Father " of Souls, the eternal Preſerver of his " Creatures,

---

[y] *Poet. Min. Cant.* 1635.

[z] Mitto enim dicere alta illa & divina Platonica, ra- riſſimo cuique Piorum gnara, cæterum omnibus Pro- fanis incognita, geminam eſſe Venerem Deam, alte- ram vulgarem, alteram cœlitem, &c. *Apul.* 419. *Ed. Paris* 1688.

CHAP. I.

" Creatures, and the ever watchful Ruler " and Maker of the World; but the Maker " without Labour, without Solicitude the " Preſerver, and the Father without Gene- " ration: Not circumſcrib'd by Time or " Place, or ſignified by any Name, ſcarce- " ly to be reach'd by the moſt extenſive " Thought, and whom no Tongue can ex- " preſs." And at laſt concludes in this ambiguous manner, " Behold, ſays he, I thus " purpoſely increaſe your Suſpicion of Ma- " gick, nor will I ſatisfy you, O my Ac- " cuſer, what King I worſhip; nay, if the " Proconſul himſelf ſhould demand of me, " who is my God? I will be ſilent, having " for the preſent ſufficiently declared his " Name[a]." By theſe and many ſuch like Inſtances, the Reader may judge without difficulty

[a] Maximus optimè intelligit, quiſnam ſit Ille, non a me primò, ſed a Platone nuncupatus Βασιλεὺς, totius rerum naturæ Cauſa, & Ratio & Origo initialis, ſummus animi-Genitor, æternus animantium Soſpitator; aſſiduus Mundi ſui Opifex; ſed enim ſine opera Opifex, ſine cura Soſpitator, ſine propagine Genitor: neque loco neque tempore, nec ulla voce comprehenſus; eoque paucis cogitabilis, nemini effabilis. En ultro augeo Magiæ ſuſpicionem, non reſpondeo tibi, Æmiliane, quem colam Βασιλέα: quin ſi Ipſe Proconſul interroget quid ſit Deus meus? Tacebo; de Nomine ut impræſentiarum, ſatis dixi. *Apul.* 508.

difficulty that the Philoſophers in things of Moment, were ſo far from having any peculiar Doctrines, which They deſired, as ſuch, to keep wholly to Themſelves, that They took all occaſions conſiſtent with Prudence and Wiſdom of inſtructing their Hearers in the Truth, which They often did to the loſs of their Quiet and Repoſe; and ſometimes to the peril of their Lives. Every one has heard of the fatal End of the excellent *Socrates*. Some ſay he preach'd againſt the many Deities of the *Athenians*, and ſuffered for the profeſſion of one God; but this Article, as I remember, is but very ſlightly urged againſt him at his tryal, or indeed is there any thing in his Diſcourſes on which ſuch a Charge, unleſs by Implication, could legally be founded; but the Caſe was, that He conveyed at different times, and in various ſhapes, ſo much Truth to his Auditors as greatly offended the Magiſtrates; whoſe Intereſt lay more in the Peoples Ignorance and Bigotry, than in their real Improvement; and therefore They incouraged the Sophiſts, who perplexed them with vain Queſtions and trifling Inquiries, and deſtroyed the Philoſopher who attempted to inlighten and improve them: and the ſame probably had been

CHAP. I.

CHAP. I.

been the Fate of *Ariſtotle*, one of his Succeſſors, if He had not privately fled from *Athens* to *Chalcis*, on his receiving Intelligence, that the *Athenians* deſign'd to try Him as a profane Perſon for certain Doctrines of his which They ſuſpected of Impiety[b]; and yet *Socrates* behaved with the utmoſt Caution and Circumſpection, always declaring he knew nothing, or ſaid nothing of Himſelf. And *Ariſtotle*, though in his Letter to *Alexander* "he owns he had "publiſh'd his Doctrines, yet he ſays it was "in ſuch a manner, as to be underſtood on-"ly by his Diſciples, that is, by the Wiſe "and the Intelligent[c]."

AND that none may take exception at this Conduct and Uſage of the Philoſophers in their double Doctrine, we may obſerve that the ſame was frequently practiſed, commended and approved by the Authorities of the

[b] Is enim cum intellexiſſet parari ſibi judicium ut Impio, propter quædam dogmata ipſius ſuſpecta impietatis Athenienſibus, digreſſus Athenis, apud Chalcidem ſcholam habuit, ſic rationem reddens familiaribus, ne præbeamus Athenienſibus ſecundam occaſionem ſceleris, quale prius perpetraverunt in Socratem, neve iterum peccent in Philoſophiam. *Orig. Celſ.* 51.

[c] 20 *A. Gell.* 5.

the Old and New Teſtament, and the Teſti- CHAP. I.
mony of many eminent Chriſtians. Thus *Origen* tells us, "there were ſome things "among Chriſtians not communicated to "all, and that this was not peculiar to "Chriſtians only, but to the Philoſophers; "who had likewiſe their internal and ex- "ternal Doctrine, and that therefore this "was raſhly and inconſiderately objected to "Chriſtians[d]." And again quoting ſome of the Fables of the Ancients, which he allows muſt be taken in an allegorical Senſe, he argues thus with *Celſus*: "Shall the *Greeks* "and *Ægyptians*, or other Barbarians phi- "loſophiſe in a hidden manner, and boaſt "that Truth lies conceal'd under their My- "ſteries, and ſhall the *Jews* only and their "Lawgiver ſeem to you the moſt abſurd "and ridiculous of Mortals," *&c*[e]. Elſe- where

[d] Quod vero quædam inſunt, quæ non communicantur quibuſvis, id non ſolius doctrinæ Chriſtianæ proprium eſt, verum etiam Philoſophicæ; nam & Illi exteriorem & penitiorem doctrinam habebant, igitur inconſideratè calumniatur Chriſtianorum ſacra clancularia. *Orig. Celſ.* 7.

[e] Ergo ſolis Græcis in penitioribus ſenſibus philoſophari licet, aut etiam Ægyptiis, & ſi qui alii Barbari jactant ſe habere veritatem tectam myſteriis; Judæi vero ſoli & Legiſlator eorum videntur tibi Mortalium omnium ſtultiſſimi, &c. *Orig. Celſ.* 189.

CHAP. I.

" where he ſays, " So greatly is Wiſdom
" required in the Faithful, foraſmuch as
" many things in our Doctrine are hid under
" Riddles and Obſcurity, to exerciſe the In-
" genuity of the Hearer and others in Simi-
" litudes and Queſtions.—And if we turn to
" the Writings after the coming of *Jeſus*,
" we ſhall find that the greateſt part of his
" Hearers were fed only with external Allu-
" ſions, of which alone they were worthy,
" and that his Diſciples privately had the Ex-
" plication of them [f]. Our Prophets alſo
" were inſtructed in many more and loftier
" things than they committed to writing;
" for *Ezekiel*, as he was commanded, ſwal-
" lowed a Book, leſt he ſhould write and
" publiſh it to the Unworthy; and the like
" is mention'd of *John*. Thus *Paul* heard
" ineffable things, which he was by no means
" to

[f] In tantum autem Sapientia requiritur a Fidelibus, ut permulta in doctrina noſtra ænigmatibus obvelata ſint & obſcuritatibus ad exercendum Auditoris ingenium, quædam etiam ſimilitudinibus & quæſtionibus,—quod ſi te vertas ad ſcripta poſt adventum Jeſu volumina, invenias turbas Credentium audire tantum externas ſimilitudines quibus ſolis dignæ ſint; Diſcipulos vero ſeorſum enarrationes earum diſcere; Jeſus enim privatim ſuis explicabat omnia. *Or. Celſ.* 139.

" to diſcloſe, and greater than all Theſe, CHAP.
" we read that Jeſus uſed to ſpeak the Word I.
" of God privately to his Diſciples, eſpecial-
" ly in by-places, but what he ſaid to them
" is not told us; for it ſeems things of that
" Nature were not to be wrote or divulg'd
" to the Vulgar, and many things of the
" like kind may be found in *Moſes* and the
" Prophets[g]." And every Reader who is converſant in the New Teſtament will find this verified in the Life and Doctrines of Chriſt and his Apoſtles; for as *Pole* ſays, " what the *Jews* uſed to ſay concerning all " their wiſe Doctrines in general, that Chriſt " applied more particularly to his internal " Precepts

---

[g] Noſtri quoque Prophetæ altiora ſapiebant per ſilentium, quam mandaverunt literis, nam Ezechiel juſſus librum devorat, ne eum ſcribat & evulget indignis; de Johanne quoque ſcribitur ſimile quiddam eum vidiſſe & feciſſe; ſic & Paulus audivit verba ineffabilia, quæ non licet proloqui apud Homines, & major his omnibus Jeſus legitur Diſcipulis privatim locutus verbum Dei, præſertim in ſeceſſibus, ſed quid eis dixerit, non legitur; non enim videbantur talia vulgo ſcribenda vel prædicanda. Joannes ait ſe audiſſe tonitrua ſeptem arcana quædam indicantia vetantiaque ne referrentur in literas. Multa hujuſmodi & apud Moſem reperire licet, ac Prophetas. *Orig. Celſ.* 278.

CHAP. I. "Precepts of Wiſdom [h], which was, *not to* "*give that which was holy unto Dogs*, "&c." In conſequence of which Principle, it was very common with our Saviour, to injoin Secrecy, to take his Diſciples apart, and to ſpeak ſometimes to his Diſciples, and generally to the common People, in Similies, dark Sayings, Parables, *&c.* And when his Diſciples ask'd Him why he ſpake in that manner, He ſaid, "*becauſe it is given un-* "*to you to know the Myſteries of the King-* "*dom of Heaven, but to them it is not* "*given* [i]: *That ſeeing, they may ſee and* "*not perceive; and hearing, they may hear* "*and not underſtand* [k]. *And He ſpake the* "*Word unto them as They were able to hear* "*it, but without a Parable ſpake he not* "*unto Them* [l]." And when He ſent forth his Diſciples to preach the Kingdom of Heaven, He bids them, wherever They come, *to inquire who is worthy* [m]. Sometimes he ſeems

---

[h] Quod in univerſum de omnibus ſapientiæ præceptis dici ſolebat apud Hebræos, id Chriſtus ſuæ ſapientiæ præceptis præſertim Interioribus, applicavit. *Pole in Matth.* vii. 6.

[i] *Matth.* xiii. 11. *Mark* iv. 11. [k] *Luke* viii. 10.

[l] *Matth.* xiii. 34. *Mark* iv. 33, 34.

[m] *Matth.* x. 11.

ſeems to ſpeak exceeding plain, eſpecially to our preſent Underſtanding; as when he told the People, "*there is nothing from with-*
"*out a Man that entring into Him can*
"*defile Him, but the things which come*
"*out of Him;*" and yet he uſes Words of Ambiguity, and cries out, "*If any Man have*
"*Ears to hear, let him hear:*" for he well knew, They were ſo uſed to legal Cleanſings and external Ceremonies, that They could not underſtand ſuch Doctrine, or would not bear it; nay, his very Diſciples were ignorant of the Senſe of it, and therefore, *when He was entered into the Houſe from the People*, they ask'd him what He meant by it, which after a ſharp Reproof He farther explain'd to Them [n]. So when he ſpake of his Kingdom, Sufferings, Death, Reſurrection, *&c.* ſometimes They deſir'd great Places under Him [o], ſometimes They rebuk'd Him [p]. But upon the whole it is evident They did not underſtand Him as we do now, "*for theſe things were hid from them, nei-*
"*ther knew They the things which were*
"*ſpoken* [q]." And it is no great wonder; CHAP. I.

[n] *Mark* vii. 16, 17.
[o] *Matth.* xx. 20. *Mark* x. 35.
[p] *Matth.* xvi. 22. [q] *Luke* xviii. 34.

CHAP. I.

for They all along, as well as the *Jews*, expected a powerful Deliverer, a mighty and victorious Prince, and a temporal Kingdom[r]. And as Dr. *Clark* ſays, They underſtood none of thoſe Prophecies that related to his Humiliation, Suffering and Death[s]. When Chriſt ſpake of his Body, and called it a Temple, neither the *Jews* nor his Diſciples underſtood him, but thought he ſpake of the great Temple of *Jeruſalem*, which was 46 Years in building[t]; and He did not think proper to undeceive them. In theſe and many other Inſtances, we may obſerve, that he not only uſed the internal and external Doctrine with regard to the Multitude, but many times for wiſe Reaſons to his Diſciples in particular; thus in *John* xvi. 12. he tells them, *I have yet many things to ſay, but you cannot bear them now.* Again, when his Diſciples ask'd him after his Reſurrection, *If he would at that time reſtore again the Kingdom to* Iſrael, by which They plainly meant a temporal Kingdom; He never offered to ſet them right, but put them off with a very ambiguous Anſwer, telling them, *it*

---

[r] 3 *Tillotſ.* 236,283. *Sykes Eſſ. on the Chriſt. Rel.* 45.
[s] 5 *Cl. Poſt. Serm.* 191, 282. [t] *John* ii. 20.

it is not for you to know the Times and the Seaſons [u]. By which, if They underſtood any thing, it muſt be, that he would reſtore the Kingdom, which They then ſpoke of, when He thought proper. Again, when *Peter* ask'd *Jeſus* what *John* ſhould do? He anſwered, *If I will that He tarry till I come, what is that to Thee?* But the Diſciples could by no means unriddle this dark Saying [w], but ſeem'd to underſtand it of his going ſomewhere and returning again in a ſhort time, as he more than once intimated he would do, and as They and the Apoſtles for ſome time expected literally. Another Inſtance we have of this in *Mark* xiii. where four of his Diſciples came to him very privately in the Mount of *Olives*: upon which *Burnet* tells us, " The Fathers " ſay, that many things in Scripture muſt be " taken with ſome allowance, tho' they ſeem " harſh and contrary to the naked Truth: " thus when Chriſt ſays He did not know " when the Day of Judgment was to be; " this muſt be conſtrued with ſome latitude, " for, as St. *Cyril* ſays, He makes uſe of " ſome Freedom or Diſpenſation in ſaying

CHAP. I.

[u] *Acts* i. 7. [w] *John* xxi. 22.

CHAP. I. " He did not know that Hour, when in " reality He was not ignorant of it [x]." And that Chriſt made uſe of the internal and external Doctrine not only in his Words and Principles, but in his Life and Practice, we have the Teſtimony of Dr. *Prideaux*, who tells us, " That Chriſt joined, in a mean, " jejune, and empty Form of Prayer every " Sabbath-Day [y]." And Bp, *Tillotſon* ſays, " He lived and died in the Communion of " a Church guilty of great Corruptions both " in Principles and Practice [z]." That the Apoſtles, *&c.* made uſe of the double Doctrine, is manifeſt from many places in their Writings, particularly in the Revelations; but I ſhall only inſtance in a Paſſage or two of St. *Paul*, who tells the *Corinthians*, " *that He ſpoke Wiſdom among them that* " *are Perfect* [a];" that is, to the worthy or to thoſe

---

[x] Secundum doctrinam Patrum multa in ſacris literis dicta aut facta ſunt κατ' ὀικονομίαν vel ὀικονομικῶς ut loqui amant—ita cùm Chriſtus ait, ſe ignorare diem Judicii, id dictum aiunt ὀικονομικῶς. Diſpenſatione quadam utitur Chriſtus (inquit Cyrillus) neſcire ſe dicens horam Judicii, cùm revera non ignoret, &c. *Arch. Phil.* 464.

[y] 1 *Prid.* 375, 378. *Edit. Lond.* 1718.

[z] 3 *Till.* 233.

[a] 1 *Cor.* ii. 6.

thoſe who were capable of receiving it. And a little after he tells them, "He was forced "to treat them as Babes and feed them "*with Milk and not with Meat*, which, he "ſays, They *were not able to bear* [b]." And we read that He circumciſed *Timothy* to pleaſe the *Jews*, tho' to others who could receive it he preach'd and wrote againſt Circumciſion: Thus, as He himſelf ſays, "*He* "*became all things to all Men, to the* "*Jews he became a Jew, and to them* "*without Law as without Law, and to* "*the weak he became weak* [c]."

CHAP. I.

IT would be needleſs and impertinent, and perhaps might be thought a very great Preſumption in me to attempt to juſtify the firſt Chriſtians, and much more ſo Chriſt and his Apoſtles, or to give any reaſon for their Conduct in this reſpect: I rather therefore make uſe of their approved and unqueſtion'd Authority to vindicate the Practice of our Philoſophers, who being fallible, uninſpired and antiquated old Gentlemen, and not having half ſo much credit with Chriſtians now, as They had formerly among

[b] 1 *Cor.* iii. 1, 2. [c] 1 *Cor.* ix. 20.

CHAP. I. their own Diſciples and Followers; the Reader will excuſe me if I tempt Him to beſtow a little more of his time in their favour. It is very true that, both by their Preaching and Example, the Philoſophers often outwardly ſeem'd to incourage the eſtabliſh'd Ceremonies and religious Cuſtoms of their Country. They ordinarily ſpoke of the Gods to the common People, both as to their Number and Actions, in the Language of the Poets, that is, as They themſelves did; They offered Sacrifices and join'd with them in their Temples; They ſometimes talk'd of the *Elyſian* Fields, of *Cerberus*, burning Streams and all the Motives of corporeal Pleaſures and Puniſhments, as They found their Auditors diſpos'd. This was their uſual and open Doctrine; but to Thoſe who were able to bear it, and often publickly, ſpeaking as tho' They ſpoke it not, They preach'd the Doctrine of one ſupreme God, the Father and Maker of all Things; Simple, Immutable, and Eternal, *&c.* that this God was pleaſed with Purity of Heart, Uprightneſs and Integrity of Mind; that pompous Ceremonies and coſtly Sacrifices would not appeaſe his Anger, or ſtand the miſtaken Offender in any ſtead: that Thoſe

Thoſe who were commonly call'd Gods were only various Manifeſtations of one Divine Almighty Power; or ſeparate Exiſtences, all made by, and dependent on the Supreme: but that the Gods and Idols of the Vulgar were Vanity and Nothing, or only Men deify'd, fabulous and political. That future Rewards and Puniſhments were not properly corporeal; that the Stories of fine Meadows, ſhady Walks, Vultures, Racks, and Rivers of Fire, were all Nonſenſe, if taken in a literal Senſe, the idle Dreams and fond Invention of the Poets, and what in later times were ſcarce believed even by the moſt vulgar Capacities. Now there is nothing in theſe Doctrines themſelves which could any wiſe induce the Philoſophers to make Secrets of them; and that They often did ſo, muſt ariſe from the Circumſtances of other Things, which obliged them to it. Thus like careful and good Phyſicians they let in that Light gradually, which the weak Eyes of their Patients were unable to ſupport in its unclouded Brightneſs. It is one thing not to believe a particular Point at all, and to tell others that They muſt and ought to believe it; and a quite different to ſuffer People to go on in their wrong Notions concerning that

CHAP. I. that Point, while we our ſelves believe it according to the Truth: thus in the preſent Queſtion of future Rewards and Puniſhments; the Philoſophers firmly believed (as will more fully appear) that the Virtuous and the Upright ſhould be rewarded, and the Wicked puniſh'd according to their deſerts; but the common People having generally no Notion of Pleaſure or Pain, but what affected the bodily Senſes; the Philoſophers were ſometimes forced to make uſe of the Inventions of the Poets, or ſuch Arguments as They were able to receive, to incourage and keep Them in Virtue and Obedience; and at other times, when Circumſtances would permit, They warily preach'd againſt ſuch groſs Ideas: that is, They ſometimes ſpoke according to vulgar Apprehenſions, and ſometimes according to the real Truth of Things. *Montaign* approves of this Conduct where he ſays, "Some things the "Ancients have writ for the Benefit of pub-"lick Society, as their Religions, and for "that Conſideration it was but reaſonable "that They ſhould not examine publick "Opinions to the quick, that They might "not diſturb the common Obedience to the "Laws

" Laws and Cuſtoms of their Country [d]." CHAP. I.
And indeed to diſturb the publick Peace, to break the Laws and fruitleſſly to expoſe our ſelves to manifeſt Danger for the ſake of propagating our Religion, ſeems to carry a Contradiction in itſelf, and would need no Confutation, if the miſtaken Principles and Practice of a few Zealots did not influence ſome Perſons to think otherwiſe; but with a very little Attention we may perceive, that to obey the Laws, to maintain the Peace of Society, and to preſerve our own Lives, is as truly Religion, as any other practical Part of it whatſoever; and as to the Article of Fear, which in ſuch Inſtances ſhould more properly be call'd Prudence, the Philoſophers are abundantly juſtify'd to the wiſer ſort of Chriſtians from the Example of Chriſt Himſelf, who frequently withdrew and hid Himſelf from the Peoples Reſentment when He had ſpoke a little too freely to them; and at laſt when the *Jews took Counſel to put Him to death, he walked no more openly among them, but retired towards the Wilderneſs and remain'd there with his Diſciples* [e]; who we find, according to his

[d] 2 *Mont.* 270. *Lond.* 1711. [e] *John* xi. 53.

CHAP. I. his Inſtructions and Advice frequently followed his Example. And to ſpeak freely in this matter, ſays ABp. *Tillotſon*, "I cannot "think that any pretence of Conſcience "warrants a Man, to affront the eſtabliſh'd "Religion of a Nation, tho' it be falſe, and "openly to draw Men off from the Profeſ- "ſion of it in contempt of the Magiſtrate, "and the Law——not but that every one "hath a right to publiſh and propagate the "true Religion and to declare it againſt a "falſe one; but there is no Obligation up- "on any Man to attempt this to no purpoſe; "and when without a Miracle it can have "no other effect but the loſs of his own "Life[f]." And the learned Dr. *King*, late ABp. of *Dublin*, ſpeaking of Perſons who take all the Deſcriptions of God literally, "as that He is a mighty King who ſits in "Heaven and has the Earth for his Footſtool, "*&c.*" goes a great deal farther, and ſays, "That He is to be look'd upon as very offi- "cious and impertinent, that will raiſe Ob- "jections againſt ſuch Repreſentations, and "put them in the Heads of plain, honeſt "People, who by the force of ſuch com- "mon

[f] 1 *Till.* 248.

" mon Knowledge, practiſe the ſubſtantial CHAP. I.
" and real Duties of Religion.—And He
" who makes them unneceſſarily, is by no
" means to be excus'd, becauſe they often
" occaſion diſturbance to weak People[g]."
And this ſingle Conſideration of the Vulgar's not being able to bear the direct Rays of Truth, is ſufficient to juſtify the Conduct of Thoſe, who indeavour to lead them on in Shadows and Reſemblances. But it is very unreaſonable and unjuſt from hence to conclude, that They who do ſo have no Belief of their own, or that They think all Religion whatever the Invention of deſigning Men, or the Impoſition of Magiſtrates. *Cicero* the *Roman* Philoſopher aſſures us of the contrary, and ſays, " They who affirm,
" that all Belief of the immortal Gods
" was invented by wiſe Men for the ſake
" of the Common-wealth, (that Thoſe whom
" Reaſon could not, Superſtition might
" lead to their Duty,) overturn the very
" Foundation of all Religion[h]." And Biſhop *Leng*

---

[g] *Serm. on Predeſt.* 16, 17.

[h] Quid? Ii qui dixerunt totam de Diis immortalibus opinionem fictam eſſe ab hominibus ſapientibus reipublicæ

CHAP. I. *Leng* gives the ſame Teſtimony of the *Greek* Philoſophers; "They might be weary, ſays "he, of thoſe poetical Fictions, which had "been brought into the Religion of their "Fore-fathers, yet They had no Suſpicion, "that the Principles upon which Religion "it ſelf was founded had been an human "Invention; and much leſs can They be "ſuſpected of coming in for any ſhare of "ſuch Invention [i]." That the Philoſophers were generally very ſound in the true Principles and Foundation of Religion, that They believed the Being and Attributes of God, and the Neceſſity either of Virtue and Innocence or of Repentance and Amendment to be accepted of Him, might be proved by innumerable Teſtimonies; but the preſent Queſtion being only concerning future Rewards and Puniſhments, I hope what I have already ſaid, and what I ſhall farther lay before him in the following Pages, will be fully ſufficient to ſatisfy the Reader of their certain Belief of this Point, and to prove that their Faith, as to the Subſtantials of Religion, was

---

publicæ cauſa, ut quos Ratio non poſſet, eos ad officium Religio duceret, nonne omnem Religionem funditus ſuſtulerunt? 1 *Nat. Deor.* 42.

[i] *Leng Boyle's Lect.* 146.

was not built on the ſame Bottom as the prevailing Opinions of their Country-Men: ſo that notwithſtanding their double Doctrine, and the Neceſſity They were under of indulging the common People in their Notions, they had ſtill ſome fix'd ones of their own, purer and better grounded; and that their internal and external Doctrine did not relate to contradictory Points as, God, and no God; a future State, and no future State, *&c.* but to different Manners, Modes and Circumſtances of believing the ſame Thing. CHAP. I.

I come now to Mr. *Warburton*'s ſecond Argument againſt the Philoſophers believing a future State; which is, that They had ſome fundamental Principles of Philoſophy altogether inconſiſtent with the Doctrine of future Rewards and Puniſhments, *p.* 390. which Principles he makes to be two. Firſt, that God could neither be angry nor hurt any one. Secondly, that the Soul was a diſcerped Part of the Whole, and that this Whole was God, into whom it was again to be reſolved, *p.* 403. From the firſt, That God could neither be angry, nor hurt any one, he draws a Concluſion, That They could believe no future State of, *&c.* which He indeavours to ſupport by a Paſſage in *Tully*, the

CHAP. I.

the true Senſe of which, when conſidered, will not, as I apprehend, anſwer his purpoſe. The Philoſopher is here condemning Thoſe who attempt to ſeparate their own private Intereſt, Profit or Proſpect of Happineſs from that which is honeſt or honourable in it ſelf; " for, ſays he, They pervert the very " Order and Conſtitution of Nature. Per- " vertunt Homines ea, quæ ſunt fundamenta " Naturæ cùm utilitatem ab Honeſtate ſe- " jungunt;" and then brings a noble Inſtance of the contrary Practice in *Regulus*, who would by no means injure his Country or break his Oath; tho' he knew the Obſervance of it would be his Ruin. But, continues he, ſome one might object and ſay, that *Regulus* need be under no apprehenſion from the Breach of his Oath of his being puniſh'd by the Gods, ſince it is a well-known Saying among Philoſophers, That God cannot be angry. *Tully*, in anſwer to the Objection, ſays, " that this might be a reaſon not " only againſt *Regulus*, but againſt all Oaths " whatſoever; for, ſays he, in ſwearing, it is " not the Fear of Puniſhment, but the Efficacy " and Importance of it, which is to be regard- " ed; for an Oath is a religious Affirmation " made in the Preſence of God, and as ſuch

" ought

" ought to be ſolemnly obſerved. To conclude " then, it is not the Anger of the Gods which " is nothing [in the preſent Caſe] but Juſtice " and good Faith which is [immediately] to " be reſpected[k]." Upon the whole of this Authority I think it appears, that the Objector rightly cited an Opinion of the Philoſophers, but miſtaking the true Meaning, drew a wrong Concluſion from it; *Tully* not troubling himſelf to confute or ſet him right, goes on with his purpoſe, and proves the intrinſick Sacredneſs and Obligation of an Oath, without regarding the Circumſtances of Hope or Fear: and this Notion of *Tully*'s is very agreeable to another known Doctrine of the Philoſophers, which was, that Virtue is to be practiſed, tho' not obſerved either by Gods or Men; and this He himſelf aſſerts not long before, " That we ought not to be guilty " of

CHAP. I.

[k] Hæc quidem Ratio non magis contra Regulum, quam contra omne jusjurandum valet; ſed in jurejurando non qui metus, ſed quæ vis ſit, debet intelligi: eſt enim jusjurandum affirmatio religioſa; quòd autem affirmatè, quaſi Deo teſte, promiſeris, id tenendum eſt. Jam enim non ad iram Deorum, quæ nulla eſt; ſed ad Juſtitiam & ad Fidem pertinet. *Cic. 3. de Off.* 29.

CHAP. I. "of Covetouſneſs, Injuſtice, Luſt or Intem-
"perance, tho' we could conceal theſe Vices
"both from Gods and Men [l]." And theſe Sentiments are the ſame as that which a late learned Divine ſays of our Duty in general: "That the eternal and neceſſary "Differences of Things cauſe our Duty, and "lay an Obligation upon us to act in ſuch a "manner, even ſeparate from the Conſide-"ration of theſe Rules being the poſitive "Will or Command of God; and alſo an-"tecedent to any Reſpect or Regard, Ex-"pectation or Apprehenſion of any parti-"cular and perſonal Advantage or Diſad-"vantage, Reward or Puniſhment, either "preſent or future [m]." But to ſhow that the Ancients did not draw the ſame Concluſion from this Opinion of the Philoſophers as the Objector in *Tully* or Mr. *Warburton*; it appears in many Places that They believed the Gods actually puniſh'd this very Crime, and that Men incurr'd their Anger and Diſpleaſure

[l] Si omnes Deos Homineſque celare poſſimus, nihil tamen avarè, nihil injuſtè, nihil libidinosè, nihil incontinenter eſſe faciendum. 3 *Off.* 8.

[m] *Clark's Attrib.* 174. *Lond.* 1728. And *page* 218, where he quotes ſeveral Authorities to this purpoſe.

pleaſure by committing it. In this the brave *Lacedæmonian* comforted Himſelf, when *Tiſſaphernes* had broke his Oath to Him: "that He would thereby loſe the Cre-
"dit of his Fellow-Creatures and make Him-
"ſelf obnoxious to the Anger of the Gods[n]."
And *Xenophon* in the ſame manner comforts Himſelf and his Army in theſe Words—
"Aiebam modo multas ac præclaras ſpes
"ſalutis ſe nobis oſtendere, primum enim
"ſacramenta Diis Teſtibus concepta, rata
"habuimus; quum Hoſtes pejerando, tum
"fœderum, tum jurisjurandi religionem
"omnem violarint; quæ quum ita ſint,
"conſentaneum eſt hoſtibus noſtris Deos
"infenſos eſſe, nobis præſidio, poſſunt
"autem Dii, tum ex magnis ſubito parvos
"facere, tum Parvos etiamſi periculis jac-
"tantur, facile conſervare, quum volunt[o]."

CHAP. I.

[n] Multum in eo conſequi ſe dicebat, quòd Tiſſaphernes perjurio ſuo, & Homines ſuis rebus abalienaret & Deos ſibi iratos redderet, &c. *Corn. Nep. in Ageſil.* Or, as *Xenophon* tells it, Magnam ſe Tiſſapherni gratiam habere quod pejerando Deos ſibi quidem infeſtos, Græcis vero ſocios & auxiliares reddidiſſet. *Xen* 498. *B. Ed. Paris* 1625.

[o] *Xen.* 301. B.

CHAP. I. And that Mr. *Warburton*'s Diſtinction between the Anger of Dæmons, and that of the ſupreme Being, may have no place here, it may be neceſſary to ſhow by a Paſſage or two, that as to the Effects, the ſame is aſſerted of the ſupreme God. *Heſiod* tells us, "He who ſpeaks the Truth in publick will "be rewarded by all-ſeeing *Jove*; but he "who forſwears himſelf, is irreparably loſt, "and his Poſterity ſhall come to nothing, "but the Generation of the Juſt ſhall flou-"riſh[p]." And *Phocylides*, "Forſwear not "thyſelf, either inadvertenly or knowingly, "for the immortal God hateth a falſe Oath[q]." And *Plato* ſays, "God will execute Vengeance "on Him, who, ſlighting the awful Majeſty "of his divine Power, ſhall at any time for-"ſwear

---

[p] *Si quis velit juſta in publico dicere,*
Ei quidem opes largitur latè videns Jupiter;
Qui vero teſtimoniis volens perjurium jurando
Mentietur, in jus delinquens, immedicabiliter læſus eſt;
Ejus vero obſcurior Poſteritas poſtea relicta eſt:
Viri autem Juſti generatio in poſteris erit præſtantior.
1 Heſiod. 278.

[q] *Nec pejeraveris, neque inſcienter neque ſponte,*
Falſum juramentum odit Deus Immortalis.
Phocyl. 14. in Po. Min.

" ſwear himſelf[r]." And others have ſpoke to the ſame purpoſe[s]. CHAP. I.

THE next Authority Mr. *Warburton* brings to ſtrengthen his Concluſion, is from *Lactantius*, which He calls an illuſtrious Inſtance; but on Reading, it turns out ſo low and inſipid, that it is not worth conſidering. He ſays himſelf that *Lactantius* knew but little of Chriſtianity, that he fell into many Errors, that his Treatiſe was obſcure, that He maintain'd in God, as in Man, the Paſſions of Love and Hatred, and ſtrongly contended that God had an human Form: upon the whole, all that appears from this

---

[r] Deus Illum odio proſequitur, qui ſacro-ſancta Divini Numinis autoritate neglecta falſum Juramentum dicit. 2 *Plat.* 917. *a.*

[s] Jupiter Saturnius in Excelſo ſedens, in æthere habitans, Ipſe incutiet nigrantem Ægida omnibus, ob hanc fraudem iratus. 4 *Iliad.* 167.

Non enim Mendacibus Pater Jupiter erat auxiliator, ſed qui præter fœdera damno affecerunt, horum certe corpora Vultures vorabunt. 4 *Iliad.* 235.

Ah Miſer & ſi quis primò perjuria celat,
Sera tamen tacitis pœna venit pedibus;
In Patrem dilata ruunt perjuria Patris,
Et pœnam meritò Filius ore luit.

Steph. Sent. 133. ex Tibull. & Claud.

CHAP. I. illuſtrious Inſtance is, that *Lactantius* groſſly miſtook this fine Sentiment of the Philoſophers, and in combating with it, fell into a Puddle of foul Abſurdities.

BUT to clear this matter more fully, it may now be proper to conſider the Principle itſelf, which, as Mr. *Warburton* ſays, greatly embaraſs'd Antiquity; becauſe the Ancients, ſays he, could not diſtinguiſh between human Paſſions and the divine Attributes of Juſtice and Goodneſs, *p.* 393. But I hope to make it appear, that the Ancients were not at all embaraſs'd, and that they diſtinguiſh'd in this particular juſt in the ſame manner as we do now. We find that when we attempt to think or ſpeak of God, as he really is in his own Nature, we are abſolutely loſt, and ſink into Wonder and Amazement, He being infinitely above all Thought, much leſs can our Words reach Him, and therefore Negatives beſt ſuit us; but when we conſider his moral Attributes, we muſt conceive them (however ſuperior) to be of the ſame Nature as the moral Qualities of rational Creatures; and this Diſtinction will immediately account for the ſeeming Contradiction which muſt frequently appear in all

all our Diſcourſe concerning Him. Thus tho' we ſay, he is above or beyond all Thought, we acknowledge at the ſame time that we ought every day to think of Him. His Ways are unſearchable and not as our Ways; and yet we muſt be Juſt as he is Juſt; Perfect as he is Perfect. So in the preſent Queſtion it is certainly a very juſt and noble Thought, and worthy of the Philoſophers to aſſert, that God could neither be angry or hurt any one; but the Chriſtian Reader, who is ſo very converſant with ſuch like Expreſſions in Scripture, and his own Books of Divinity, will never conclude from hence, that God will not puniſh the Wicked either in this Life or the next; we believe that *God is not Man that He ſhould repent* [t]. And yet how frequently is He in the ſame Scripture ſaid to repent? *&c.* We believe, as the firſt Article of our Church expreſſes it, that God hath neither Body, Parts, or Paſſions; but it might juſtly be thought impertinent to ſet down all the Texts in which God is ſaid to have Hands, and Feet, and Eyes, or to be angry and to have his Wrath burn like Fire, *&c.* But that the Reader may ſee how right-

CHAP. I.

[t] *Numb.* xxiii. 19.

CHAP. I.

ly the Philosophers could distinguish between human Passions and the divine Attributes, I shall now lay before him some Passages, in which it is said that God is not subject to Passion, or that He is void of Anger and can hurt none; and others where He is said to be angry and to punish Sinners for their Crimes, by which every one may the better judge, whether the Antients were not exactly of the same Opinion as Himself, and did not speak as Christians now do, sometimes with regard to the ineffable and absolute Rectitude of an infinitely perfect Being, and sometimes with respect to the relation He bears to us his finite and imperfect Creatures. And first, I readily agree with Mr. *Warburton*, that it was the Opinion of all the Philosophers, that God could not be angry or hurt any one; and besides this Authority in *Cicero*, *Solon* says, "Such is the Nature of God's Wrath, that "He is not stirr'd up to Anger as mortal "Men are[u]." And *Plato*, "that we must "always attribute such things to God as "are suitable to his Nature; and this is surely

[u] Talis est vindicta Jovis, neque ob quodlibet, ut Mortalis Homo, est citus in Iram. *Solon* 25. *Po. Min.*

" ſurely ſuitable, that God is abſolutely CHAP. I.
" good, and therefore He cannot injure
" or hurt any one [w]." Agreeable to what he ſays elſewhere, " that the divine Nature " is far remote from either Pleaſure or Sor- " row [x]." *Seneca* ſays, " there are ſome " things which cannot be hurtful, and which " have no Powers but thoſe of Beneficence " and Goodneſs, ſuch are the immortal " Gods, who are neither able nor willing " to afflict any one; for their Nature is " mild and calm, as far from injuring o- " thers, as themſelves [y]." Again, " The " Gods cannot do wickedly, and it denotes " as great Weakneſs to do Injury ourſelves, " as to receive it from others [z]." And in

a

---

[w] Conſtanter attribuenda ſunt conſentanea Dei Naturæ, conſentaneum eſt ſane, Deum revera eſſe Bonum, ideoque quod neque noxium eſt, neque nocet. 2 *Plat.* 379. B.

[x] Divinitas longe abeſt a voluptate & triſtitia. 3 *Plat.* 315 B.

[y] Quædam ſunt quæ nocere non poſſunt, nullamque vim niſi beneficam & ſalutarem habent, ut Dii immortales, qui nec volunt obeſſe nec poſſunt; Natura enim Illis mitis & placida eſt, tam longe remota ab aliena injuria, quam a ſua. *Sen.* 2. *de Ira* 27.

[z] Deos malos non eſſe; tam imbecillum eſt quod nocet, quam cui nocetur. *Sen. Ep.* 75.

CHAP. I.

a parallel place he tells us, " that Man is " miſtaken, who ſuppoſes the Gods can " hurt any one, for They neither can do " wrong or ſuffer it, both which betoken " Frailty [a]." But *Seneca* immediately after ſays, " that the Gods do exact Puniſhment, " and chaſtiſe ſome for their Good [b]." Therefore *Seneca* muſt either contradict himſelf or ſpeak of the ſame Beings in different Reſpects; and indeed theſe two laſt Paſſages of *Seneca*, one of which is quoted by Mr. *W.* to prove that the Gods can hurt none, ſeem to have no reference to their juſt Anger againſt Sinners, but to ſuch Hurt or Injury as ariſes from Wrong or Injuſtice, like that which *Plato* ſays, *Malum inter Deos locum habere minimè putandum eſt— Deus nequaquam Injuſtus eſt, ſed quantum fieri poteſt Juſtiſſimus* [c]. But that They are angry, as *Seneca* in this ſame place ſays, ſo as to puniſh the Wicked for their Crimes, might

[a] Errat ſi quis putat Deos nocere velle, non poſſunt; nec accipere injuriam queunt, nec facere: lædere enim lædique conjunctum eſt.

[b] Ceterum caſtigant quoſdam & coërcent & irrogant pœnas, & aliquando ſpecie boni puniunt. *Sen. Ep.* 95.

[c] 1 *Plat.* 176.

might be proved by a multitude of Teſtimonies, of which three or four may be ſufficient. " He who is puffed up with Pride, " ſays *Plato*, and boaſts himſelf in the " multitude of his Riches and Honours, *&c.* " This Man is forſaken of God, and after " a time ſhall undergo no ſmall Puniſhment " from his divine Juſtice [d]." In another place He ſays, " It can by no means be al- " lowed that the Gods can be either cor- " rupted, appeas'd or reconciled by the Gifts " or Oblations of wicked Men [e]." *Cicero* ſays, " that a Man by his Wickedneſs be- " comes an Enemy, and hated of God [f]." And a little farther we are told, " Wiſe " Men well knew it was impoſſible, but " that Vice and Wickedneſs ſhould be odi- " ous in the ſight of the Gods, and that They " would ſeparate Sinners far from their Pre- " ſence."

CHAP. I.

---

[d] Qui ſuperbia elatus eſt, qui pecuniarum, honorumve confidentia tumet, &c. Ille profecto a Deo deſeritur—& poſt longum tempus divinæ Illi Juſtitiæ, non leves dat pœnas. 2 *Plat.* 716.

[e] Profligatorum Hominum muneribus corruptos conciliari, ſedarique poſſe, neque cuiquam ſane concedendum eſt. 2 *Plat.* 905. D.

[f] Homo vitæ iniquitate Deo iniquus atque inviſus evaſerit. *Cic. de Conſol.*

CHAP. I. "ſence[g]." But we need not queſtion the Philoſophers when the Poets ſay the ſame[h]. By all which it manifeſtly appears, that when the Ancients ſaid God could not be angry, *&c.* They meant that He could not be ſubject to any Emotion or Paſſions as inferior Creatures are: and when They aſſerted that He was angry, *&c.* They meant only that it was neceſſary from his Attribute of Juſtice to believe, that He would execute Vengeance on the Wicked and the Tranſgreſſor, juſt in the ſame manner as to the Effects

---

[g] Intellexerunt enim Sapientes, fieri non poſſe, quin nequitiam ſceleraque averſentur Dii, quique ea in vita exercuerunt eos a ſeipſis longiſſimè ſejungant. *Cic. de Conſ.*

[h] Sequitur ſuperbos ultor a tergo Deus. *Senec. Herc. fur.* 385.

Modeſtos vero Dii amant & oderunt malos. *Sophoc. Ajax* 132.

Jupiter ſuperbæ linguæ jactantiam valde odit, & eos cernens magno impetu accedentes cum aureo crepitu & ſuperbia, vibrato ſtravit fulmine. *Soph. Antiq.* 131.

Jupiter viris iratus ſævit, qui in foro perverſa edunt judicia, juſtitiamque expellunt, Deos nihil verentes. *Hom.* 16. *Il.* 386.

Jupiter Ipſos ulciſcatur, ſupplicumque vindex, qui & alios Homines inſpicit & plectit, quicunque peccat. *Hom.* 13. *Odyſſ.* 213.

Effects and Conſequence of it, as if He was really moved by Anger like his frail Vicegerents here on Earth. And again, when They ſpeak of Demons being angry in oppoſition to Gods being ſo, They acknowledge, that They are actually moved and irritated by that Paſſion as mortal Men may be. And this is fully juſtified by that Paſſage quoted by Mr. *Warburton* from *Apuleius*[i]. And likewiſe by another in *Plato*, where he ſays, "That Demons have a wonderful Affection "for the virtuous and the upright Man, but "are carried out into an extreme Hatred "againſt the Wicked, for They are ſubject "to all the Motions of Joy and Sorrow, "Pleaſure and Pain, as we our ſelves are; "but God, who by the neceſſary Rectitude "of his Nature is in poſſeſſion of the moſt "perfect and conſummate Reaſon, reſts "free from theſe Affections and Paſſions in "the compleat Injoyment of Wiſdom and "Knowledge[k]." From all which, I think it

CHAP. I.

[i] *Apul.* 683.

[k] Honeſtos quidem bonoſque Homines mirifico amore complectantur, Improbos vehementi odio proſequantur; in eos enim Dæmones noſtrarum affectionum, id eſt, voluptatis & doloris, motus cadunt: ſed Deus

CHAP. I. it is clear, what the Heathens underſtood, when They ſaid that God could not be angry, and likewiſe what They meant, when They ſo often affirm'd, that He was angry, *viz.* exactly the ſame as we do now. But not to let this Matter reſt wholly upon Concluſions, tho' never ſo well grounded, I ſhall farther ſhow what Conſtruction they put upon ſuch Expreſſions, by one who has wrote a whole Chapter upon this Queſtion: "In what Senſe can the Gods, who are im- "mutable, be ſaid to be either angry or ap- "peas'd? In which He tells us that God can- "not, properly ſpeaking, be ſaid to rejoice, "for then He muſt ſometime be affected "with Sorrow, nor to be angry, ſince An- "ger is a Motion of the Mind, nor to be "pleas'd with Gifts, for that would be to be "overcome with Pleaſures, *&c.* But while "we are good, we are united to the Gods "by Similitude, and when wicked, ſeparat- "ed for our unlikeneſs: not that They are "really angry, but that our Offences hin- "der the Light of their Goodneſs from "ſhining

---

Deus qui divinæ ſortis perfectam cumulatamque ratio-nem penes ſe habet, a doloribus voluptatibuſque immunis, ſapientia & cognitione omnino perfruitur. 2 *Plat.* 985. *a.*

" ſhining upon us; wherefore it is the ſame CHAP. I.
" thing to ſay, God hateth or is angry with
" Sinners, as to ſay, that the Sun is hid
" from the Eyes of Thoſe who are blind[1]."
And now I may venture to affirm, that no one can reaſonably imagine, this Opinion of the Philoſophers, *that God cannot be angry, &c.* could be any the leaſt Obſtacle to their believing a future State of Rewards and Puniſhments; and we may very well conclude in this particular, as Dr. *Barrow* has in general, " that the Philoſophers only
" by reflecting upon their own Minds, and
" obſerving in them what was moſt lovely
" and excellent, moſt pure and ſtreight,
" have fallen upon and conſpired in No-
" tions concerning God very ſuitable to
" thoſe

[1] Dicendum eſt Deum omnino non lætari; namque quod lætatur, & mœrore afficitur: neque iraſci; iraſci enim motus animi; neque mulceri muneribus; id enim eſſet delectationibus vinci.——Nos vero dum ſumus Boni, propter ſimilitudinem Diis conjungimur; dum Mali, propter diſſimilitudinem, ſeparamur; & dum ex virtute vivimus, Diis adhæremus; dum vitiis inquinamur, nobis Illos hoſtes comparamus; non quòd Illi iraſcantur, ſed quòd Delicta Deos impediunt, ne Nobis illuceant, & Dæmonibus Tortoribus dedunt.—— Quare idem erit dicere, Deum malos averſari & ſolem Oculis privatis abſcondi. *Salluſt.* 14. *in Opuſc. Myth.*

CHAP. I. " thoſe which we believe taught us by Re-
" velation, tho' contrary to the Prejudices
" of Education and to popular Conceits[m]."

I now come to the next Principle, which Mr. *Warburton* lays down as repugnant to the Belief of a future State, *&c.* which is, " That the generality of the Philoſophers " held the Soul to be a diſcerp'd Part of a " Whole, and this Whole was God into " whom it was again to be reſolved." But here he begins, as in other places, to expreſs his Fears that the Reader will ſuſpect (as I am apt to think he will) theſe kind of Phraſes are highly figurative Expreſſions, and not to be meaſur'd by the ſevere Standard of metaphyſical Propriety; and therefore He deſires the Reader to take notice of another Conſequence from this Principle, which is, that the Soul was eternal, *à parte antè*, as well as *à parte poſt*; and this, as He ſays, was univerſally held by Antiquity, tho' he attempts to bring but one Authority to prove it, which He ſays is above exception, and therefore I ſhall tranſcribe it out of his own Book, as He quotes it from *Cudworth*, that the Reader

[m] 2 *Barr.* 110. *Lond.* 1683.

Reader may the better judge of its Validity. CHAP. I.

" It is a thing very well known (ſays the " great *Cudworth*) that according to the " Senſe of Philoſophers, theſe two things " were always included together, in that " one Opinion of the Soul's Immortality, " namely its Præ-exiſtence as well as its " Poſt-exiſtence, neither was there ever any " of the Ancients before Chriſtianity, that " held the Soul's future Permanency after " Death, who did not likewiſe aſſert its " Præ-exiſtence; They clearly perceiving, that " if it was once granted, that the Soul was " generated, it could never be proved but " that it might alſo be corrupted: and " therefore the Aſſertors of the Soul's Im- " mortality commonly began here; firſt " to prove its Præ-exiſtence, *&c* [n]." Now I readily agree, that what *Cudworth* ſays of the Philoſophers is true, but deny that what Mr. *Warburton* quotes him for, can any ways be proved from thence; which is, that the Philoſophers held the Soul to be eternal *à parte antè*, as well as *à parte poſt*; and indeed there is not one Word which either expreſſes, or with any tolerable Pro-

[n] *Divine Legat.* 405.

CHAP. I. priety, implies any ſuch Doctrine. They held, ſays *Cudworth*, the Soul's Præ-exiſtence, or that it was in Being before the Body; but it will imediately occur to the Reader, that if it præ-exiſted only one Day, or one Hour, before it was infus'd into the Body, it really præ-exiſted as much, tho' not ſo long, as if it had been from Eternity. And the whole Deſign of *Cudworth* is to ſhow, that the Ancients held the Soul to be immortal, for this reaſon among others, that it was not propagated with the Body, and therefore could not be corrupted with it, but was a diſtinct Subſtance from it, for that it præ-exiſted or was made before it, as He proves from a Paſſage of *Ariſtotle* [o]. Therefore the Doctrine of Præ-exiſtence does not in the leaſt prove he Soul to be eternal *à parte antè*; much leſs that it was diſcerp'd or torn from God in a literal Senſe. And as to this part of the Objection, if I may be allowed to argue in the ſame way as Mr. *W.* the Ancients could not ſtrictly believe this Doctrine, becauſe it is greatly inconſiſtent with another well-known Opinion among Them, *That Souls were link'd to Bodies for a Puniſhment, or ſent*

[o] *Cudw. Intel. Syſt.* 38.

ſent down as into a State of Tryal. Now to ſuppoſe in the groſs Senſe that Pieces or Parts of the ever-perfect and ſupreme God were ſo ſerved, is what no one will imagine the Philoſophers capable of. And we may obſerve, that ſome of his Authorities to prove this are exceedingly ſtrain'd, and, as Himſelf acknowledges more than once, are otherwiſe underſtood by learned Men. And becauſe the Philoſophers ſpeaking of the Soul often call it *the Image of God, Divine and Immortal, &c.* He would lead the Reader from ſuch Expreſſions unwarily to imagine, that it was literally a Part of God, eternal *à parte antè*, the ſame as the Soul of the World, *&c.* But I hope to make the contrary appear by ſome plain Teſtimonies of Antiquity: and the firſt I ſhall produce is one Mr. *W.* himſelf has helped me to [p], and is from *Stobæus*; where *Speuſippus*, one of *Plato*'s Followers, ſays, "that the "Mind was neither the ſame with the One "or the Good, but had a peculiar Nature "of its own." This Mr. *W.* owns expreſſly contradicts what He aſſerted of *Plato*'s holding the Soul to be a part of God; "but, "he

CHAP. I.

[p] *Div. Legat.* 412.

CHAP. I. " He ſays, that *Stobæus*, and the learned " *Stanley*, were both miſtaken in thinking " *Speuſippus* ſpoke of the human Mind, " whereas, ſays he, it relates to the third " Perſon in the Trinity." Now ſuppoſing we take Mr. *Warburton's* Judgment before that of *Stobæus* or *Stanley*; we may ſtill fairly conclude, that if even the third Perſon in the Trinity was not the ſame as God, but had a peculiar Nature of his own, much leſs was the Soul of Man the ſame, but that it had a diſtinct Nature likewiſe. As to the Paſſage which He quotes from *M. Antoninus*, it is nothing more, than an Exhortation to conſider what will become of the Soul when it is diſunited or ſeparated from the Body: and tho' Mr. *W.* makes him to ſpeak of its being reſolved into the *Anima Mundi*; yet he owns at the ſame time that neither *Gataker* in his Notes, or *Caſaubon*, had any Notion that the Doctrine of Refuſion was here alluded to [q]. The next Authority I ſhall produce is from *Plotinus*, who tells us, " That tho' the Soul is from " God, and therefore neceſſarily loves Him, " yet it is a different Exiſtence from Him.— " And

[q] *Divine Legat.* 415.

" And that the Soul in its natural and proper " State loves God earneſtly, deſiring to be " united to Him with the pureſt Affection of " the moſt ardent Lovers[r]." And *Ficinus* in his Comment on this Author ſays, " that " when *Plotinus* aſſerts our Soul to be the " Siſter of that of the World and of heaven- " ly Spirits, we muſt not underſtand this " of the intellectual or rational Soul, for " that this is neither a Part or Product of " either of Them[s]." And in another place largely cautioning us not to imagine that the Philoſopher confounds the rational Soul with that of the Univerſe; he concludes, " that when the Soul is ſeparated from the " Body, then it muſt be made perfect in its " individual or proper Subſtance; wherefore " let no Man fancy, that particular Souls

CHAP. I.

[r] Quoniam aliud animus eſt quam Deus, & tamen eſt ex Illo, neceſſario amat Illum. Animus ergo in naturali habitu conſtitutus amat Deum, Deo commiſceri deſiderans quaſi pulchram virginitatem honeſto affectans amore. *Plotin.* 768. *Edit. Baſ.* 1580.

[s] Ubi ait animam noſtram eſſe ſororem Animæ Mundi atque cœleſtium animarum, memento, Animam Intellectualem neque eſſe partem, neque prolem, mundanæ Animæ, cœleſtiumve Animarum. *Ficin. Com. in Plot.* 199.

CHAP. I. " are confounded or ſwallowed up in One[t]."

We ſee therefore that the rational or human Soul is not to be loſt or abſorb'd in that of the Univerſe or the Whole; but that which is ſo, we may learn from *Plotinus* himſelf, where ſpeaking of the vegetative Soul he ſays, " when it is ſeparated from Plants or " Animals, it ſpreads as it were and is ex- " tended into the Life of the Univerſe, " which has indeed Parts diſtinguiſh'd from " one another, but is upon the whole one " with it ſelf[u]." Of this Soul it is of which *Plutarch* manifeſtly ſpeaks, where he ſays, that *Pythagoras* and *Plato* held the Soul to be immortal, for that launching out into the Soul of the Univerſe, it return'd to its Parent and Original. That this muſt be intended of the vegetative Soul, is plain from his mentioning two other Souls from the ſame Authorities, immediately after, in a

[t] Cùm vero ſummopere a corpore ſeparetur in Obitu, tunc ſane neceſſe eſt, propriam hujus Animæ ſubſtantiam eſſe perfectam; unde fingere liceat Nemini, mentes ſingulas in Unam quandoque confundi, ſubitoque diſperdi. *Ficin. Com. in Plot.* 366.

[u] Eſt igitur in Univerſo tanquam vita quædam ingens quaſi producta in longitudinem habentem deinceps diſtinctas quidem inter ſe partes, univerſam tamen interea ſibi-ipſi continuam. *Plot.* 495.

a quite different Light. " *Pythagoras* and " *Plato*, ſays he, hold that the rational " Soul is immortal, for that this Soul is not " God, but the Workmanſhip of the eternal " God; and it is the irrational Soul which is " mortal and corruptible [w]." So that unleſs we can ſuppoſe *Plutarch* intended to make *Pythagoras* and *Plato* contradict Themſelves, we muſt conclude their Opinions in this Paſſage to be, that the vegetative Soul was diffus'd into the Life of the Univerſe; that the ſenſitive or irrational Soul was mortal and corruptible; and that the rational Soul was a diſtinct Exiſtence from, and made by God. But this laſt part is not at all taken notice of by Mr. *Warburton*, tho' in the very ſame Paragraph with the firſt, which He quotes, *p.* 411. And that this was *Plato*'s Opinion concerning the human Rational Soul I ſhall farther prove both from Himſelf and ſome of his Followers. In one place He ſays, " We have ſpoke moſt truly

CHAP. I.

[w] Pythagoras & Plato interitus expertem animam; cùm enim exit pervenire in cognatam ſibi Animam Mundi.——Pythagoras & Plato ratione præditam partem non interire eſſe Animam, quippe non Deum, ſed Opificium Æterni Dei. Brutam verò eſſe obnoxiam Interitui. *Plut.* 4. *Plac. Phil.* 7.

CHAP. I. " in aſſerting that the Soul was made before " the Body, and the Body in the ſecond " place and after the Soul, for as much as " the governing part ought in point of " Time to be created before that which is " govern'd [x]." In another place, God, (after having made the Angels) is introduced as delivering them Materials to form Man and other Animals, and as ſpeaking to them in this manner; " Go to then, turn your- " ſelves to the Formation of Animals accord- " ing to the Laws of Nature, and imitate " that efficacious Power, which I my ſelf " uſed in your Production; and ſince They " will be created, as it were, Fellow-Citi- " zens with yourſelves, They ſhall be eſteem'd " of divine Extract, and ſhall have Dominion " over all other Creatures [y]." I am ſure the Reader

---

[x] Veriſſime & perfectiſſime diximus, Animam ante corpus factam fuiſſe; corpus autem ſecundum & poſt animam natum, & quidem conſentanea ratione, quandoquidem ſubjectum Imperante poſteriori tempore creari oportebat. 2 *Plat.* 896. B. 980. E.

[y] Agedum convertite vos ex Naturæ legibus ad Animalium procreationem, & vim meam, quam in veſtro ortu adhibui, imitamini. Quatenus vero tales creantur, ut Deorum immortalium quaſi Gentiles eſſe debeant, divini generis appellentur, teneantque omnium animantium principatum. 3 *Plat.* 41. C.

Reader cannot paſs over this Paſſage without thinking of that in *Geneſis*, where God ſays, *Let Us make Man in our Image, after our Likeneſs, and let them have Dominion over all the Earth.* And again, *Plato* much to the ſame purpoſe ſays, " that after God " had form'd the World, He allotted the hu- " man Soul to be diſpos'd of by Nature, as " his Vicegerent, *&c* [z]." And *Serranus* in his Notes on this Philoſopher ſays, " that " the Subſtance of the Doctrine in *Timæus* " is, that God the Maker of all Things re- " ſerved to Himſelf the Creation of the hu- " man Soul, but committed the Creation " of the Body to his inferiour Miniſters [a]." Agreeable to theſe Sentiments, *Apuleius*, a Platoniſt, ſays, " that ſince God was the " Author and Maker of the World, there- " fore it is of an eternal Nature, but the " Soul in particular of all other Animals is " incor-

CHAP. I.

[z] Jam vero poſt Mundi conſtitutionem, mortalium animantium generationem molitus eſt Deus ut ad imaginem illam perfectus eſſet.—Humanam igitur animam diſtribuebat, Naturæ alteratrici hoc tributo miniſterio. 3 *Plat.* 99. D.

[a] Quæ omnia ſunt conferenda cum doctrina Timæi, cujus ſumma eſt, Deum Opificem animi humani creandi autoritatem ſibi reſervaſſe, corporum creandorum poteſtatem dediſſe Diis illis genitis (i. e.) Cauſis ſecundis. *Serr. in* 2 *Plat.* 984.

CHAP. I. " incorporeal, not to periſh when ſeparated " from the Body, and is the moſt ancient of " all Things, that were made or faſhioned [b]."

And *Plutarch* in vindicating *Plato* from one who had miſtaken his Senſe, where He ſpake of the Eternity of the Soul, ſays, " His Meaning is not, that the Soul is abſo- " lutely and ſtrictly eternal, but that God " compos'd the Soul ſuperiour to the Body " both in Seniority and Power; and thus " She took the divine Beginning of an eter- " nal and wiſe Life, being made the beſt of " Things, that were made by the everlaſt- " ing and moſt excellent of intelligible Be- " ings. Here then, continues *Plutarch*, He " concludes God to be the moſt excellent of " ſempiternal Beings, and the Soul to be " the moſt excellent of all created Things; " by which palpable Diſtinction and Anti- " theſis he quite takes away the eternal and " uncreated Nature of the Soul. What other " or better Explanation can any one have of " theſe Things, than what He himſelf has " given

---

[b] Sed quòd ei (mundo) naſcendi cauſam Deus præſtitit, ideo immortali perſeverantiâ eſt ſemper futurus. Animam vero animantium omnium non corpoream eſſe nec ſane perituram, cum corpore fuerit abſoluta, omniumque gignentium eſſe ſeniorem. *Apul.* 579.

" given to Thoſe who can receive it[c] ?" By these Authorities it appears plainly, that the Philoſophers denied the Soul to be, in a literal Senſe, a part of God, or as ſuch eternal *à parte antè*, but they held it was created in time, and a perfectly diſtinct Subſtance from Him. Therefore after all this Mr. *Warburton* need not any longer admire why the great *Cudworth* ſhould ſay, " All thoſe " Pagan Philoſophers who aſſerted the In- " corporeity of Souls, muſt of neceſſity ſup- " poſe them not to have been made out of " præ-exiſting Matter, but by God out of " nothing[d]." It is very true that ſome few Expreſſions now and then to be found in the Writings of the Philoſophers, as that the Soul

CHAP. I.

---

[c] Deus autem & ortu & virtute priorem animam Corpore tanquam Dominam condidit, & rurſus cum dixiſſet, Ipſam in ſeipſa converſantem vitæ perennis & ſapientis initium divinum feciſſe; Anima, inquit, Rationis & harmoniæ particeps, a præſtantiſſimo Intelligibilium ſemperque manentium Ipſa rerum natarum præſtantiſſima facta. Hîc Deum rerum ſempiternarum præſtantiſſimum, Animam rerum factarum optimam dicens, manifeſtiſſimo diſcrimine & oppoſitione uſus, æternam & non ortam naturam Animæ ademit. Quomodo ergo hæc melius explicabuntur, quam ea ratione, quam accipere volentibus Ipſe tradit. 2 *Plut.* 1016. B.

[d] *Divine Legat.* 415.

CHAP. I. Soul is a part of God, comes from God, is diſcerped from Him, is a Ray of the Divinity, is one with God, *&c.* if taken in a ſtrict literal Senſe, might in ſome meaſure anſwer Mr. *Warburton*'s Purpoſe; but when the literal Senſe is plainly abſurd, and the contrary maintain'd by a multitude of clear Expreſſions, we of courſe underſtand it figuratively. Thus when we are ſaid to be the Breath of God's Noſtrils, we no more literally and really imagine ourſelves to be ſo, than that we are Sheep, when we call ourſelves the Sheep of his Paſture: and the learned Dr. *Moor* ſays, that theſe Expreſſions of the Philoſophers are but metaphorical Phraſes[e], for which Mr. *W.* ſays, he could but ſmile at Him; but he muſt ſmile at the great *Dacier* too, who in his Notes on thoſe Words of *Horace*, *Divinæ particulam auræ*, takes notice of theſe ſtrong Expreſſions of *Cicero*, *Seneca*, *&c.* as to the ſame purpoſe; and then ſays, " that the Heathens " borrow'd this noble Sentiment from the " ſacred Writings; and immediately quotes " a parallel Thought out of *Geneſis*, *that* " *God*

[e] *Div. Leg.* 415. *in Not.*

" *God formed Man out of the Duſt, and* CHAP.
" *breath'd into Him the Breath of Life,* I.
" *and Man became a living Soul*[f]." Whoever reads St. *Auguſtin*'s Meditations, *Thoà Kempis*, *Norris*'s Diſcourſes, and other Chriſtian Divines, eſpecially the Myſticks, will meet with a multitude of Expreſſions full as ſtrong as theſe of the Philoſophers; and *Cudworth* tells us, *Origen*, and ſome other Chriſtian Writers ſuppos'd God to be in ſome ſenſe the Soul of the World, and then quotes a long Paſſage to prove this; but ſays He, *Origen* only ſays that He was *quaſi Anima*, as it were, the Soul of the World[g]. A great Mathematician, in his Reflexions on Mr. *Flamſted*'s Aſtronomy, ſpeaking of the Glories of the other World, concludes in this manner; " How ſhall I fall proſtrate " and adoring! my Body ſwallowed up in " the Immenſity of Matter, my Mind in " the Infinitude of his divine Perfections[h]."

And

---

[f] 2 *Hor.* 2 *Sat. Not.* 79. [g] *Cudw.* 560.

[h] The Reader I believe will be pleas'd with the whole Sentence as follows. " Perhaps it will be my " Happineſs to compare the World, with the fair " Exemplar of it in the divine Mind; perhaps to " view the original Plan of theſe wiſe Deſigns that " have

CHAP. I. And this is no more than what *Solomon* ſays, *that the Duſt ſhall return to the Earth, and the Spirit unto God who gave it* [i]. The literal underſtanding of which muſt be, that the Spirit ſhall be abſorb'd and loſt in God as the Body was in the Duſt. *Pole* upon this place quotes a "great many Authorities "as parallel to it, as *Corpus in terram, ſpi-* "*ritus in æthera migrat. Liber animus* "*ad Originem ſuam revolat, &c.* out of "*Euripides, Julian, Seneca, Plutarch, Ar-* "*rian*, and others; and then concludes that "He mention'd theſe Authorities to ſhow "how abſurdly the Atheiſts charge *Solo-* "*mon* with not believing a future State; "whereas ſuch a fooliſh and brutal Opinion, "ſays He, ſhock'd even the Heathens." But what Argument is this, if the Soul has not a diſtinct Exiſtence from God? or if it is ſwallowed up in Him, as theſe and ſuch like Expreſſions literally and ſtrictly taken import? Therefore

---

"have been executing in a long Succeſſion of Ages. "Thus employed in finding out his Works, and con- "templating their Author, how ſhall I fall proſtrate "and adoring! my Body ſwallowed up in the Im- "menſity of Matter, my Mind in the Infinitude of "his divine Perfections." 3 *Repub. Lett.* 51.

[i] *Eccleſ.* xii. 7.

Therefore *Pole* certainly underſtood theſe Sayings of *Solomon*, and the Philoſophers in a figurative Senſe. What ſtronger Metaphor can we find in this way, than that which Chriſt himſelf makes uſe of, where " He " prays that Chriſtians may be One with " God ?" In what manner? why, " *even* " *as we are One, as Thou Father art* " *in me, and I in Thee*[k]." But this Chriſtians can never underſtand literally and ſtrictly, without Blaſphemy. From all which we may conclude, that notwithſtanding ſome highly figurative Expreſſions made uſe of by the Philoſophers; They might very conſiſtently believe a future State of Rewards and Puniſhments; and conſidering their frequent and open Profeſſions of this Belief, and their Endeavours to inſtruct others in it, as They were capable, or had Ears to hear, we may be morally aſſured that They were no Impoſtors or Hypocrites, but that They actually and ſincerely did believe it. Therefore Mr. *Warburton* inſtead of ſaying, " That " notwithſtanding all the Philoſophers " preach'd and taught concerning a future " State; They could not, and did not believe " it

CHAP. I.

[k] *Joh.* xvii, 21, 22.

CHAP. I. "it, becauſe They held Doctrines inconſiſtent with ſuch Belief[1];" might, if he had pleas'd, much more agreeable to the Truth of Things, have concluded thus; That ſince there are innumerable plain and expreſs Teſtimonies in the Writings of the Philoſophers in relation to a future Retribution, we may fairly reſt ſatisfied, (if there was no other Argument

---

[1] The ſame general Argument againſt the Philoſophers believing a future State, *&c.* is urged by Dr. *Campbell* in a Book lately publiſhed; but the misfortune for both theſe Gentlemen is, that They do not agree in their particular Inſtances of thoſe Doctrines which they alledge as inconſiſtent with ſuch Belief. Thoſe of Dr. *Campbell* are, that *the Soul is material, and reſults from certain Diſpoſitions of Matter*; That *it is nothing but a Portion of Air, which diſperſes and is no more, &c.*

The whole Deſign of this Author, as He profeſſes, is to prove that, by Reaſon and the Light of Nature, no Man can arrive at any right Notions of God and his Attributes, or a future State, *&c.* And from thence He would ſhow the Neceſſity of Revelation; whereas ABp *Tillotſon*, and other eminent Divines tell us, that Revelation neceſſarily ſuppoſes right Notions of God and his Attributes; but Dr. *Campbell* by the Help of the Words (foreign Inſtruction) which He uſes throughout his Book, either with the word (Revelation) or inſtead of it, leaves ſo large a Field to evade any Exceptions, that He need not fear Biſhop *Tillotſon*, or any one elſe.

gument to ſtrengthen it) that They faithfully believed it Themſelves, notwithſtanding two or three Doctrines which ſeem to be inconſiſtent with ſuch Belief; and that therefore thoſe Doctrines ought, and well may (as appears from the very Terms they are couch'd in) be taken in a figurative and metaphorical Senſe. CHAP. I.

BUT beſides the expreſs Teſtimony of the Philoſophers concerning a future State of Rewards and Puniſhments, They have delivered many things concerning a general Conflagration and Renovation of Things, the Excellency of the Soul, the neceſſity of our Care of it, and of its being immaterial and incorporeal, of keeping our Thoughts pure, of pleaſing God, of our being ſtrictly virtuous and upright, tho' unobſerv'd, *&c.* All which have ſome Tendency to the Belief of the ſame Doctrine, and are of ſuch a Nature, as that They cannot poſſibly be thought to be advanced or propagated only with a View to temporal Intereſt, or the immediate Concerns of this preſent Life; and if we conſider that Air of Simplicity and Sincerity, and ſolemn Awfulneſs with which They frequently ſpeak of this Subject; we

CHAP. I. cannot eaſily ſuppoſe that only worldly Policy was all along at the bottom of their Hearts: I ſhall only mention one Inſtance of this from *Cicero*, where, after ſeveral Conſiderations drawn from a future State, he ſays, "In the midſt of theſe Reflexions Old "Age ſits light upon me, and is ſo far from "being a Burden, that it is both agreeable "and pleaſant, but if I ſhould be miſtaken "in my Belief of the Soul's Immortality, it "is a willing Miſtake, nor while I live will "I ſuffer any Man to deprive me of this de-"lightful Hope[m]." I ſay, when a Man talks in this manner, it is hardly poſſible not to imagine him in earneſt. But I ſhall now leave the Reader to his own farther Obſervations on the Authorities themſelves, and am more afraid He will think ſuch Numbers of them tedious and unneceſſary, than that He will not fully be convinced by them of the point in queſtion; tho' conſidering the Importance of the Doctrine, and Excellency of

---

[m] His mihi rebus, levis eſt ſenectus, nec ſolum non moleſta, ſed etiam jucunda; quòd ſi in hoc erro, Animos Hominum immortales eſſe credam, libenter erro: nec mihi hunc errorem quo delector, dum vivo, extorqueri volo. *Cic. de Senect.* 23.

of the Sentiments, I am almoſt perſuaded He may receive the ſame pleaſure in reading them as I did my ſelf; but if it ſhould happen otherwiſe, I hope He will impute the fault to Thoſe who unneceſſarily gave occaſion for this Trouble. CHAP. I.

CHAP. II.

The Opinions of the Philoſophers concerning a future State.

HAVING before ſhewn, that there is not the leaſt Inconſiſtency, between any Doctrines held by the Philoſophers, and their Belief of future Rewards and Puniſhments; I ſhall in the next place lay before the Reader ſuch Authorities as I have met with, which in their own Words plainly expreſs their Belief of ſuch a State hereafter; and Theſe I apprehend to be ſo clear and full, that it ſeems wholly needleſs to interſperſe any Obſervations of my own, or to point out the Concluſions which may ſo eaſily be drawn from them. But I muſt here do ſo much Juſtice to Mr. *Warburton*, as to acknowledge the Point he denies is, "That the Philoſophers only did not believe future Rewards "and Puniſhments," whereas He allows all others did believe them: therefore thoſe very

very few of the following Paſſages as are taken from Authors, which were not Philoſophers, are no Argument againſt that Gentleman, except to Thoſe, who may poſſibly think as I do, That if the common Herd of Mankind could diſcern and believe the Fitneſs, Juſtice and Equity of a future Retribution, much more readily would Philoſophers and wiſe Men ſee and believe it. But no Reaſoning can be ſo ſatisfactory as to hear what They ſay Themſelves: And the firſt that ſpeaks is *Plato*, who aſſures us, "When Death overtakes a Man, that which is "mortal in him dies, but his immortal Part "remains untouch'd, and eſcapes free from "Corruption; if then the Soul be immortal, "it ought to be our chiefeſt care, not only "during this ſhort Period of our Exiſtence, "but for its endleſs Duration hereafter; and "great indeed and eminent is the Danger of "neglecting it; for if Death ſhould be the Diſ-"ſolution of the whole Man, it might be "thought an advantage to profligate Perſons, "that, together with their Exiſtence, they "ſhould be freed from the Pollutions and "Conſequences of their Sins: but now as it is "beyond diſpute, that the Soul itſelf is im-"mortal, there is no way to eſcape, no Hope

CHAP. II.

CHAP. II.

" left, no Refuge to be expected, but in " Wiſdom and Goodneſs[a]."

" THOSE who have continued firm in a " ſingularly virtuous and religious Life, Theſe " are They who are freed from their earthly " Tabernacles, and looſed from the Bands of " their Impriſonment: Theſe are They, who " being made perfect thro' Wiſdom, ſpend " the reſt of their time without the Incum- " brance of Body, and are ever moving into " more delightful Habitations, which I have " neither Tongue, nor Opportunity ſuffici- " ently to deſcribe[b]." " THOSE

[a] Quum Mors ad hominem accedit, id quod in ipſo mortalis eſt moritur; quod immortale, ſalvum & omnis corruptionis expers, diſcedit; ſi igitur immortalis ſit animus, non tantum de Illo curam eſſe gerendam hujus vitæ temporis ratione, ſed univerſi etiam, quod poſt hanc vitam reliquum eſt, & grave quidem nunc videatur eſſe periculum, ſi quis ipſum animum neglexerit: nam ſi Mors eſt univerſi ſeparatio, pro lucro profligatis hominibus deputandum eſt, quum mortui eſſent, ut una quidem cum corpore, & cum ipſo quoque animo, ſuâ etiam improbitate liberarentur: nunc vero quandoque perſpicuum eſt Ipſum immortalem eſſe animum, nulla profectò alia eſt ipſi animo malorum fuga, nullaque alia ſalus, quam ut optimus & ſapientiſſimus exiſtet. 1 *Plat.* 107. *c.*

[b] Quos vero conſtiterit ſingulari quadam atque eximia ratione vitam inſtituiſſe, hi ſunt qui terrenis illis locis

" THOSE who are polluted with many CHAP.
" and repeated Acts of Injuſtice and Wick- II.
" edneſs, and have never repented and turn'd
" from their evil Courſes, *&c.* Others re-
" ceive Benefit by their Example, while They
" behold them ſuffering moſt dreadful, moſt
" exquiſite, and everlaſting Torments, as a
" Puniſhment for their paſt Sins [c]."

IN another place after ſetting forth the great Happineſs, and Advantages which the Righteous have over the Wicked, even in this World; he ſays, " But all Theſe either for
" Number or Weight are even as nothing
" compared to thoſe which await each of them
" after this Life is ended [d]." " How-

---

locis liberantur atque ſolvuntur, tanquam carceribus; Illi nimirum ſunt, qui a Philoſophia legitimè expurgati ſine corporibus omnino reliquam vitam vivunt, & in alias etiam pulchriores habitationes perveniunt, quas neque facile eſt explicare, neque tempus idoneum eſt. 1 *Plat.* 114. *b.*

[c] Ex Illis autem qui extremæ cujuſdam injuſtitiæ ſceleribus contaminati fuerint, illiſque adeo injuſtis facinoribus inſanabiles extiterint, &c.—Alii hos videntes utilitatem percipiunt; quum videlicet Illos conſpicantur propter ſua peccata, & maximas & horrendiſſimas, & infinito labore cumulatas & quidem ſempiternas pœnas pati, &c. 1 *Plat.* 525. *c.*

[d] Verum hæc omnia nihil plane ſunt & numero & magnitudine, ſi cum iis comparentur, quæ utrunque

CHAP. II.

"HOWEVER Death is not the laſt thing to
" be expected, but rather thoſe Puniſhments
" which are believed to be the Portion of a-
" bandon'd Sinners in the next World, which
" tho' They are never ſo credibly atteſted,
" yet do not prove ſufficient to deter the
" Reprobate from their wicked Courſes[c]."

IN the Concluſion of his Anſwer to that Objection againſt Providence, drawn from the Proſperity of the Wicked in this World, he ſays, "That the Souls of Men hereafter ſhall
" be diſtributed and placed according to their
" ſeveral Characters and Habits which They
" have acquired or contracted here below;
" that ſuch as have acted perverſly, and grown
" from bad to worſe, ſhall have their Portion
" with Sinners like themſelves, but that the
" Good and Virtuous ſhall be received into the
" Company of Thoſe, whoſe Examples They
" have indeavour'd to follow; each being re-
" warded

---

hominum genus poſt hanc vitam manent, &c. 2 *Plat.* 614, 621.

[c] Mors autem non eſt ſane ultimum, ſed extremum magis obtinent locum ſupplicia illa, quæ profligatis hominibus deſtinata dicuntur; & tamen licet veriſſimè narrentur, deſperatorum tamen hominum animos nequeunt à ſceleribus revocare. 2 *Plat.* 881. *a.*

" warded according to their Deeds; that no Prayers or Intreaties can then avail any Man, or exempt him from this irrevocable Doom; that no one is ſo inconſiderable as to be hid from it; no one ſo great and powerful as to be able to ſtand againſt it. The ſame Juſtice you may conclude will be executed on all Thoſe whoſe wicked and fraudulent Practices had raiſed them to great Riches and Power here on Earth; whoſe glaring Outſide made you imagine they were placed on the higheſt Pinnacle of Happineſs; whoſe Splendour and Appearance tempted you to charge Providence with the Neglect of human Affairs, not knowing or conſidering what would be the final Iſſue and the End of theſe Men, or in what manner their ſeveral Appointments might contribute to the Good of the Whole[f]."

CHAP. II.

"IN

---

[f] Anima vero quæ vel majore virtute ornata eſt, vel majore vitio contaminata, quoniam propria voluntate, aſſiduaque conſuetudine vehementius permutata, divinæ virtuti adhæſit fortius, & ſimilis ei cui adhærebat facta eſt; in locum meliorem & ſanctiorem commigrat; quum autem contrario modo affecta eſt, in contrarium locum proficiſcitur, &c. ac proinde agat & patiatur quæ ſimilibus facere convenit. Neque vero

Tu

CHAP. II.

" IN very truth the Soul of every one of
" us is immortal, and will paſs into an-
" other World, where it muſt give an Ac-
" count of its Conduct in this, as we learn
" from the eſtabliſh'd Religion of our Coun-
" try, and therefore Death may be met with
" Conſtancy and Reſolution by a good
" Man, but with fear and trembling by
" the Wicked, ſince after his Departure
" hence, no more Advice or Aſſiſtance
" is ever to be expected; for as much as
" while he lived on Earth, all his Friends and
" Relations, as became them, contributed
" their beſt Indeavours to keep him in the
" Paths of Virtue and Religion, that when he
" died

Tu unquam neque quiſquam alius adeo precibus valere apud Deos arbitretur, ut ſe ab hoc judicio eximat, hocque Deorum tribunal declinet. Non ſi ita parvus ſis ut in terræ profunditatem irrepere poſſis; nec ſi tam ſublimis fias, ut pennis elevatis in cœlum voles, ſed convenientes, meritaſque pœnas expendes. Eadem etiam tibi de Illis ratio ſit, quos per nefaria ſcelera, ex humilibus in magnos & inſignes viros evaſiſſe conſpicatus, eos è miſeria in magnam felicitatem conſcendiſſe putas; deinde in Ipſorum actionibus, veluti in ſpeculo, vidiſſe te exiſtimaſti omnium Deorum negligentiam, quum videlicet ignorares ecquem finem exitumque eſſent conſequuturi, quatenus tandem univerſo conducat. 2 *Plat.* 905.

" died he might eſcape the Puniſhment which
" awaits the Unrighteous and the Wicked[g]." CHAP. II.

" FOR it can never be that Mankind (a ve-
" ry few excepted) can be quite eaſy and hap-
" py ſo long as They continue in this mortal
" Life; but great and pleaſant is our Hope,
" that after we depart hence we ſhall be bleſ-
" ſed with the full and compleat Injoyment
" of all thoſe Things, for the ſake of which,
" while we lived, we uſed our utmoſt Dili-
" gence to reform and regulate our Lives,
" and for which purpoſe we laboured with
" all our might, that when we died we might
" obtain this happy End: nor is this any
" new-fangled Doctrine, but what All, both
" *Greeks* and *Barbarians* in a manner ac-
" knowledge[h]." " THE

---

[g] Ac revera unumquemque Noſtrum animum immortalem eſſe, eumque ad Deos alios proficiſci rationem vitæ redditurum, quemadmodum Lex Patriæ docet; Mortem viro bono præſenti animo adeundam; Improbo contra, trepido & anxio, Ipſi nimirum mortuo non maxima auxilia adjumentaque relinqui, pro eo quod dum eſſet ſuperſtes, conſentaneum erat, ut omnes cognati atque conſanguinei auxilium conferrent, ut quam juſtiſſimè & religioſiſſimè viveret, & mortuus eas pœnas effugeret, quæ ſceleratos manent. 2 *Plat.* 959. *b.*

[h] Fieri non poteſt ut Noſtrum quiſquam, (pauciſſimis quibuſdam exceptis) felix beatuſque exiſtat, quamdiu

CHAP. II.

" THE wiſe Man firſt greatly admires the " Fabrick of this World, and then is inflamed " with a Deſire of underſtanding all thoſe " things which mortal Nature is capable of; " and thus having paſt a good and happy Life " here, he promiſes himſelf, when he departs hence, that he ſhall be received into " the Habitations prepared for the Virtuous, " where being truely initiated, and Himſelf " made one in the poſſeſſion of that one " only Wiſdom, he ſhall ſpend all the reſt of " his Life in the Contemplation of every " thing that is beautiful [i]." " BOTH

---

diu quidem in hac mortali vita verſamur; præclara tamen ſpes eſt futurum ut poſtquam ex hac vita deceſſerimus ea omnia abunde conſequamur, quorum gratia dum viveremus vitam optimè inſtituere ſummo ſtudio cupiebamus, in eamque rem omni contentione incumbebamus, ut vitâ functi felicem hujuſmodi finem adipiſceremur, nec exquiſitum quicquam abſtruſumque dico, ſed quod omnes Græci & Barbari modo quodam cognoſcimus. 2 *Plat.* 973. *c.*

[i] Hunc (Mundum) vir felix primum maximè admiratur, deinde cupiditate ardet ea diſcendi, quæcunque a naturâ mortali percipi poſſunt; ſic optimè & feliciſſimè ſe victurum ratus, & ubi ex hac mortali vitâ deceſſerit, ad locum Virtuti convenientem ſe perventurum; atque ita verè initiatus, & Ipſe unus, unam reverâ ſapientiam conſequutus, reliquum univerſæ ſuæ vitæ tempus in rerum omnium pulcherrimarum contemplatione traducit. 2 *Plat.* 986. *c.*

" BOTH in jeſt and in earneſt, and all man- CHAP.
" ner of ways I affirm, that the wiſe Man II.
" when he gives way to Neceſſity, and departs
" out of this Life, having finiſh'd his appoint-
" ed Courſe, then being freed from Body, he
" ſhall be no more incumber'd with the vari-
" ous Organs of Senſe, but live in the Injoy-
" ment of one uniform State or Condition,
" and inſtead of being diſtracted, and as it
" were divided within Himſelf by different
" Paſſions and Inclinations, as he was in this
" Life; in that to come, he ſhall be one with
" Himſelf, happy, moſt wiſe, and full of all
" Felicity: whatever Place then is deſtin'd for
" the Bleſſed, whether call'd the Continent
" or an Iſland, they are ſure to be for ever
" happy: and whoever, (whether ingaged in
" the Adminiſtration of publick Affairs, or
" in the Management of private Concerns)
" ſhall take care to conduct his Life by the
" Rules of Wiſdom, Piety and Virtue, He
" may be well aſſured that the ſame Happi-
" neſs, by the never-ceaſing Providence and
" Bounty of God, ſhall be the common Lot
" and Portion of all good Men[k].

" THE

---

[k] Sapientem ego joco & ſerio, omnibus denique modis affirmo, quum Fato concedens ex hac vitâ deceſſerit,

CHAP. II.

" THE Soul, as it is of a divine, immortal " and intelligent Nature, when it leaves the " Body, ſhall be carried to ſome noble, pure, " inviſible Place, even to the good and all-wiſe " God, whither by his gracious Favour my Soul " will ſhortly come.—For if the Soul departs " pure and undefiled, drawing none of the " Pollutions of the Body along with it, *&c.*— " being ſo prepared it ſhall go to ſomething " divine, ſomething like it ſelf; divine, I ſay, " immortal and wiſe, whither when it comes " it ſhall be compleatly happy, and for ever " freed from Ignorance and Errour, from " cauſleſs Fears and unruly Paſſions, and all " the Evils incident to Mortality: but if the " Soul

---

rit, curſumque ſibi deſtinatum abſolverit, tunc nimirum corpore ſolutum multorum ſenſuum (ut nunc eſt) minime participem futurum, ſed unius fortis felicitatem conſequuturum, ac proinde pro eo quod dum in hac vita manebat variarum cupiditatum impetu diſtractus, multiplex erat, in eâ demum vitâ unus, felix, ſapientiſſimus, omni beatitate cumulatus erit: quicunque tandem ſit ille locus beatæ vitæ deſtinatus, ſive quis in continenti, ſive in inſula beatus vivat, ſempiternam ſemper conſtaturam Illi felicitatem, & ſive quis in Reipublicæ adminiſtratione, ſive in privata tantum & familiari cura in his inſtitutis vitam traduxerit, firmiter tenendum eſt eandem felicitatem omnibus bonis viris conſtanti Deorum Providentia & liberalitate patere communem. 2 *Plat.* 992. *b.*

" Soul leaves the Body, and departs full of Stains and Impurity, *&c* [l]." CHAP. II.

" WE ſhould always pay great regard to " the ancient and ſacred Traditions, which " declare, that our Soul is immortal, and that " Judges ſhall be appointed, by whoſe De- " crees every one ſhall be rewarded or pu- " niſh'd according to his deſerts, as ſoon as " He quits this Body; therefore we ſhould " eſteem it a far leſs Evil to bear the greateſt " Injuries our ſelves than to do them to " others [m]." *HYDE*

---

[l] Divino quidem & immortali & intelligibili ſimillimum eſſe animum; ubi vero mortuum corpus exciderit, animus inconſpicabile nimirum quiddam in locum alium abit generoſum, purum, inconſpicabilem, revera ad bonum & providentem Deum, quo quidem ſi Deus voluerit ſtatim meo eundum eſt animo.——— Quod ſi purus animus acceſſerit, nihil a corporis contagione ſecum trahens, &c. nonne ſic comparatus animus ad divinum quoddam ſibi ſimile proficiſcitur? divinum inquam & immortale & ſapiens; quo quum pervenerit, omnino felix evadit, ab errore, ignorantia, terroribus, feris amoribus aliiſque humanis liberatus malis; quod ſi pollutus & impurus è corpore diſcedat, &c. 3 *Plat.* 80, 81.

[m] Antiquis vero ſacriſque ſermonibus fides ſemper eſt adhibenda, qui declarant, animum nobis eſſe immortalem, & Judices habere quorum decretis pro merito

præmia

CHAP. II.

HYDE in his Religion of the ancient *Perſians* tells us, " that the *Magi* believed " the Dead ſhould be one day reſtored to " Life and Immortality [n]."

" AND that by the Decree of the Almighty " there will be a time of Retribution of Re- " wards and Puniſhments to every Man ac- " cording to his Deeds; for in the Day of " Judgment he will reckon with us for our " paſt Lives, weighing all our Actions, as in a " Balance, whether they be good, or whether " they be evil, and the Wicked ſhall go away " into a State of Miſery, but the Righteous " into Joy and Happineſs [o]."

AND

---

præmia & ſupplicia maxima attribuantur, utprimùm quis è corpore deceſſerit; itaque minus malum cenſendum eſt, pati etiam graves injurias, quam inferre. 3 *Plat.* 335. *a.*

[n] Qui de Perſarum Religione ſcripſerunt, aiunt, Magos cenſuiſſe mortales aliquando revicturos & ſempiterno ævo fruituros. *Vet. Perſ.* 100. *Edit. Oxon.* 1700.

[o] Dei juſſu ejus eſt cum populo die computi numerare de præmiis atque de pœnis pro peccatis ſuis. Ii enim in die Judicii cum animis numerat pro anteactâ vitâ, & in bilance omnium actiones ponderat; omnia tam bona tam mala opera bene perpendens & pro meritorum aut peccatorum qualitate in diſtinctis locis præmia & pœnæ eis decernuntur. *Vet. Perſ.* 245.

AND in many other places he aſſures us, CHAP. II.
" The *Perſians* believe, that God ſhall be the
" Judge of all Men at the laſt Day, when
" there will be a general Reſurrection, in
" which every Man is to receive according
" to his Merit, and the Juſt ſhall be happy
" in Life everlaſting, but the Wicked ſhall
" be conſign'd to endleſs Miſery, *&c*[p]."

" *ZAMOLXIS* taught the *Getæ* the
" Doctrine of the Soul's Immortality, from
" whom the *Thracians* and many other
" barbarous People inſtructed their Children
" to believe that the Soul was not ſubject
" to Corruption, but that it ſurvived the
" Body, and therefore Death was not to
" be reckon'd as an Evil [q]."

" THE

---

[p] Perſæ credunt quod Deus ſit Judex omnium hominum & diei Judicii, in quo futura erit omnium Reſurrectio generalis, in qua quiſque accepturus eſt ſecundum merita ſua; inde ſequetur vita æterna, quæ Beatorum erit felix, Infernalium miſera, &c. *Vet. Perſ.* 395. 399. 436, &c.

[q] Zamolxis Getis animæ immortalitatem perſuaſit unde Thraces & alii multi Barbarorum liberos ſuos inſtituunt, ut credant animam interitus expertem eſſe, mortuiſque ſuperſtitem manere, adeoque mortem iis non pertimeſcendum. *Jambl. Vit. Pyth.* 146. 179.

CHAP. II.

" THE *Brachmans* teach that this pre-
" ſent Life may be fitly compared to that
" of an Infant in the Womb, and that
" Death is properly the Birth to a true and
" happy Life, to all ſuch who have con-
" ſidered things, as they ought; for which
" reaſon they uſe all Diligence, to prepare
" themſelves for this Change as Men really
" in earneſt, who would rather approve
" themſelves good, than only appear ſo[r]."

ELEAZER gives juſt the ſame account of them, where incouraging his timorous Countrymen to die bravely, among other Arguments, he thus expoſtulates with them: " What ſhall we ſay to the *Indian* Philo-
" ſophers and *Brachmans*, a wiſe and vir-
" tuous People, who look upon Life only
" as a neceſſary Function of Nature; not
" that they are weary of it on account of
" Pain or Inconvenience, but for the Love
" of Immortality and a bleſſed Converſa-
" tion,

[r] Brachmanes docent hanc vitam habendam eſſe quaſi recens conceptorum hominum ſtatum; mortem vero partum in veram illam & felicem vitam, iis qui rectè philoſophati ſint, propterea eos multa exercitatione ſe ad mortem præparare, ut qui factis quam verbis malint ſe bonos demonſtrare. *Strab.* 713. *a.*

" tion, that ſhall never have an end; what a ſhame will it be for us now to fall ſhort of *Indians*, *&c*[t]." CHAP. II.

KOEMFER tells us it was a Doctrine long ſince received in *Japan*, " that the " Souls of Men after their Departure from " their Bodies are rewarded in a Place of " Happineſs or Miſery, according to their " Behaviour in this Life; and as they differ " in the Merit of their paſt Actions, ſo do " likewiſe their Degrees of Pleaſure and " Happineſs, that every one may be reward- " ed as He deſerves; however the whole " Place is thoroughly fill'd with Bliſs and " Pleaſure, that each happy Inhabitant " thinks his Portion the beſt, and far from " envying the happier State of others, " wiſhes only for ever to injoy his own: " and as the Pleaſures of the Virtuous, ſo " likewiſe do the Torments of the Wicked " differ in Degrees. Juſtice requires that " every one ſhould be puniſh'd according " to the Nature and Number of his Crimes, " and the Opportunities he had of being " virtuous and good[t]."

[t] *Joſeph.* 798. *Edit. Lond.* 1725. *Hiſt. Jap.* 243. 244. *Lond.* 1727.

CHAP. II.

ZOROASTER held "that there "ſhall be a general Reſurrection and Day "of Judgment, wherein juſt Retribution "ſhall be rendered to all according to their "Works, after which ſome ſhall ſuffer in "everlaſting Darkneſs the Puniſhment of "their evil Deeds, and others ſhall receive "in everlaſting Light the Reward due unto "their good Deeds, *&c.* And all this the "Remainder of that Sect now in *India* and "*Perſia*, do without any Variation, after "ſo many Ages, ſtill hold even to this "Day [u]."

EMPEDOCLES taught "that if "we live holily and juſtly we ſhall be happy "here, and more happy after our Departure "hence, having our Happineſs not neceſ-"ſarily confin'd to time, but being able "to reſt and fix in it to all Eternity, feaſt-"ing with the other immortal Beings, "*&c.*[w]"

HERACLITUS to the ſame purpoſe ſaid, "My Body ſhall be changed to "ſome-

[u] 1 *Prid.* 215. *Lond.* 1718.
[w] *Emped. in Cudw.* 24.

" ſomething elſe, but my Soul ſhall not die CHAP.
" or periſh; but being immortal ſhall mount II.
" up to Heaven, and I ſhall no longer con-
" verſe with Men but Gods [x]."

ZALEUCUS in his Laws ſays, " We
" exhort and admoniſh all, whether Men
" or Women, whether Citizens or Inmates,
" to remember that there is a God, who
" will infallibly puniſh the Wicked: and
" that They would ſet before their Eyes the
" time which will be the Period of their
" Exiſtence here, when They muſt depart
" out of this preſent Life, that ſo They may
" repent of their paſt Follies, remember
" whom they have injured or offended, and
" be ſo affected with the Notions of Juſtice
" and Virtue, as They ſhall wiſh to be in
" their lateſt Hour [y]."

---

[x] *Herac. in Cudw.* 378.

[y] Sic Nobis præceptum eſto omnibus tum civibus, ſive viris ſive mulieribus & inquilinis, ut meminerimus Deum eſſe, & ſuppliciis iniquos afficere, utque ob oculos ponamus nobis tempus illud, quo erit ſingulorum finis, cùm ex hâc vitâ excedent; omnibus enim morituris venit in mentem pœnitentia; meminerunt enim quos læſerint, & ita afficiuntur, ut velint omnia à ſe juſtè facta fuiſſe. *Sentent. ex Stob. &c.* 906 *a. Edit. Franc.* 1581.

CHAP. II.

CICERO tells us all People agree in this Doctrine of a future State: "For as "Nature teaches us there are Gods, and by "Reaſon we diſcover what kind of Beings "they are, ſo by the Conſent of all Nations "we learn, that our Souls remain after Death; "but it is Reaſon, which muſt inſtruct us in "what Place they ſhall exiſt, and what Na- "ture they ſhall put on [z]."

AND we find the Opinion of a future State confirm'd in other Parts of his Works: "Therefore, ſays he, as for many other Rea- "ſons the Minds of good Men ſeem to me "to be of a divine Nature, and eternal; ſo "more eſpecially for that the Souls of the "beſt and wiſeſt have ſuch a foreboding of "Futurity, as if They regarded nothing but "what was everlaſting [a]."

CALA-

---

[z] Sed ut Deos eſſe natura opinamur, qualeſque ſint ratione cognoſcimus; ſic permanere animos arbitramur conſenſu Nationum omnium; qua in ſede maneant, qualeſque ſint, ratione diſcendum eſt. *Cic. 1 Tuſc. quæſt.* 16.

[a] Itaque cùm multis aliis de cauſis virorum bonorum mentes divinæ mihi atque æternæ videntur eſſe, tum maximè quòd optimi & ſapientiſſimi cujuſque animus, ita præſentit in poſterum, ut nihil niſi ſempiternum ſpectare videatur. *Orat. pro Rabir.* 10.

"*CALANUS* the *Indian* being brought CHAP.
" out to Execution, when he aſcended the II.
" burning Pile he ſaid, O glorious Farewel
" to Life! when my mortal Body being
" conſumed, my Mind ſhall break forth to
" Light[b]."

" I don't ſee why I ſhould be afraid to
" declare to you, what I my ſelf think of
" Death, which I ſeem to have ſo much
" clearer Apprehenſions of, by how much
" nearer I approach to it; I verily be-
" lieve, that your Fathers yet live, and ſuch
" a Life as only deſerves that Name; for
" whilſt we are ſhut up in theſe Cages of
" Mortality, *&c.*—What need of many
" Words? thus am I perſuaded, and thus I
" think, that ſince there is ſuch an Activity
" in our Minds, ſuch a Quickneſs of Me-
" mory, *&c.* it is not poſſible that a Being
" of ſuch a Nature, and ſuſceptible of ſuch
" Powers, can be mortal. O glorious
" Day! when freed from a World of Filth
" and Corruption, I ſhall be united to

[b] Ad Mortem proficiſcens Calanus Indus, cùm aſcenderet ad rogum ardentem, O præclarum diſceſſum, inquit, è vitâ, cùm mortali corpore cremato in lucem animus exceſſerit. 1 *de Div.* 23.

CHAP. II.

" that divine Council, and Aſſembly of " Spirits! *&c.*" And then, among other Authorities, he quotes *Cyrus* in *Xenophon* thus ſpeaking to his Children a little before his Death: " I could never perſuade my " ſelf that our Souls ſhould live, while they " remain'd in mortal Bodies, and die when " they departed out of them, or that the " Soul ſhould then be deprived of all Senſe, " when it got rid of a ſenſeleſs Body: but " rather that when freed from all corporeal " Mixture, it ſhould eſcape pure and uni- " form, then it ſhould have the cleareſt " Perception[c]."

" FOR

---

[c] Non video cur quid Ipſe ſentiam de morte non audeam vobis diſcere; quod eò melius mihi cernere videor, quo ab eâ propius abſum. Ego veſtros Patres vivere arbitror, & eam quidem vitam, quæ eſt ſola vita nominanda, nam dum ſumus in his incluſi compagibus, &c.——quid multa? ſic mihi perſuaſi ſic ſentio, cùm tanta celeritas animorum ſit, tanta memoria, &c. non poſſe eam naturam, quæ res eas contineat, eſſe mortalem. O præclarum diem cùm ad illud divinum animorum concilium, cætumque proficiſcar, cùmque ex hac turba & colluvione diſcedam.——Mihi quidem nunquam perſuaderi poterit, animos dum in corporibus eſſent mortalibus, vivere; cum exiſſent ex iis, emori: nec vero tum animum eſſe inſipientem, cùm ex inſipienti corpore evaſiſſet, ſed cùm omni admixtione

" FOR that which we call Life is as CHAP.
" Death, nor does the Soul ever truely II.
" live, till loos'd from the Bands of Fleſh
" and Blood, it finds it ſelf in full poſ-
" ſeſſion of Eternity; therefore Death has
" been look'd upon as a Benefit by the
" immortal Gods beſtowed on their dear-
" eſt Children.——But if we only look
" upon Death, as tranſlating us to the
" Abodes of Thoſe, who are gone before
" us; what can be more deſireable, than
" in the Company of ſuch whom we have
" loved and eſteem'd here, to enjoy ever-
" laſting Life hereafter? A Life truly de-
" ſerving that Name, abounding with all
" Good; overflowing with all Joy; O wel-
" come Death, which opens to us the Gate
" of this moſt happy Life!——And if the
" Soul is active and vigorous when diſcharg-
" ed from the Impriſonment of the Body,
" what Life can be more happy? what more
" divine? From this Thought ariſes the tru-
" eſt and moſt compleat Spring of Joy and
" Delight; for when we are ſatiated with
" that Round of Pleaſure which this Life
" affords

---

mixtione corporis liberatus, purus & integer eſſe cœpiſſet, tum eſſe ſapientem. *De Senect.* 21.

CHAP. II. " affords us, then quitting all theſe earthly " Incumbrances ſhall our Souls mount to " Happineſs in another: for I am by no " means the Man who can perſuade my " ſelf, that the Soul dies with the Body, " or that ſo bright a Ray of the Divinity " can periſh, or be extinguiſh'd, but ra- " ther that after waiting the appointed time, " it ſhall quicken into Immortality [d]."

" NOR

---

[d] Noſtra enim, quæ dicitur vita, Mors eſt, nec unquam vivit animus, niſi compage ſolutus corporis, liber æternitate potiatur; itaque mortem in beneficii loco tributam à Diis immortalibus iis, quos maxime dilexerunt.——Sin migrationem malimus eſſe mortem in eas oras, quas è vita profecti incolunt; quid optabilius quam ad eos proficiſci, quos mortuos vivos dilexeris, & cum iis perpetua vita perfrui. O vitam verè vitalem omnibus bonis & gaudiis circumfluentem, ſed beatam etiam mortem quæ ad beatiſſimam vitam aditum aperiat.——Quod ſi animus vigeat corpore ſolutus ac liber, quid jam illa vita beatius, quid divinius? ex quo maxima & veriſſima lætitiæ & voluptatis exoritur occaſio, nam cum iis bonis, quæ afferre vita poteſt ſatiari cœperit Homo, tum ab humanis moleſtiis ſecedens in beatiſſimam vitam commigrabit; non enim is Ego ſum, qui animum ſimul cum Homine interire, putem, tantumque Mentis lumen è divina natura delibatam, poſſe extingui, ſed potius certo tempore emenſo ad immortalitatem redire. *Cic. de Conſol.*

" NOR can that Man, who lives as He CHAP.
" ought to do, be ſaid either to forget him- II.
" ſelf or to die with reluctance; for with
" what joy may we imagine their Soul is
" fill'd, which being freed from corporeal
" Nature, returns to the cœleſtial Flames in
" the eternal Manſions above, for our Souls
" indeed are of heavenly and divine Extract;
" and tho' at preſent they are impriſon'd in
" this Houſe of Clay, and overwhelm'd, as
" it were, with Body and bodily Things,
" yet, when freed from theſe Incumbrances,
" they ſhall mount up to their native Seats:
" then ſhall they live indeed, and be never
" more ſubject to inordinate Deſires, un-
" ſatisfactory Pleaſures, or anxious Cares;
" and as Lords of Themſelves, They ſhall
" be ſollicitous for nothing, wiſh for no-
" thing, but command all Things.——
" The Soul is, as it were, the Image of God
" himſelf, derived from, and ſent down by
" him, therefore if God injoys Immortality
" himſelf, why ſhould we think he would
" permit that which is a Part of himſelf to
" become mortal? but rather by this very
" thing diſplay the wonderful and unpa-
" rallelled Efficacy of the divine Power, in
" that He is not only immortal Himſelf,

" but

CHAP. II. " but that He can make whom He pleaſes " Partakers of his immortal Nature; for " we find nothing in the Soul of a mixt, " heterogeneous or earthly Frame, nothing " compounded of bodily Elements, ſince in " things that are ſo, we never diſcover any " Traces of Memory, of Mind, or of Think- " ing; therefore whatever that be, which " wills and underſtands, which is alive and " vigorous, it is likewiſe heavenly and di- " vine, and for that Reaſon moſt certainly " immortal. Nor is God himſelf appre- " hended by us in any other Light, but as a " Mind altogether independent, freed and " ſeparated from all mortal Mixtures, per- " ceiving all things, moving all things, and " having the Power of Motion eternally " within Himſelf; therefore it is more than " probable he has imparted the ſame Im- " mortality to our Souls, which received " their Origin from Him.—Therefore ſince " Man alone of all other Creatures has at- " tain'd to any knowledge of his Creator, " He ſhall certainly injoy him hereafter, " unleſs by his Wickedneſs he renders Him- " ſelf hateful to God and incapable of " Happineſs[e]." " IF

[e] Ille vero nec ſui oblitus eſt, qui rectè vixit, nec iniquo animo mori poteſt, quanto autem gaudio exultare

" If when this mortal Life is ended, we CHAP.
" ſhall live for ever in the Regions of the II.
" Bleſs'd,

---

tare credendus eſt illorum animus, qui corporis admiſtione ſolutus, in cœleſtes ignes, ſempiternaſque domos revertit; profectò enim ex divina mente delibatos habemus animos, qui hac male incluſi tanquam terræ gravitate nimis pondere corporis opprimuntur; ubi autem ſoluti corporibus ad proprias ſedes evolaverunt, tum verè vivunt, nec libidini, voluptati, dolori ſerviunt, ſed ſui compotes, nulla re anguntur, nihil requirunt, omnibus imperant.——Dei Imago quædam animus eſt, ex ipſo Deo delibata ac profecta; quod ſi Deus immortalitate fruitur, cur eam partem, quam ex ſeipſo ſumſit mortalem eſſe velit, quin hoc ipſo ſingularem & eximiam divinam eſſe vim indicandum putavit, quòd non ſolum Ipſe immortalis ſit, ſed etiam quos velit, ſuæ Naturæ compotes & planè immortales efficiat. Nihil enim eſt in animis mixtum atque concretum, aut ex terra natum; nihil ne aut humidum quidem aut flabile, aut igneum; his enim in Naturis nihil eſt, quod vim Memoriæ, Mentis, Cogitationis habeat. Ita quicquid eſt illud, quod ſapit, quod vult, quod viget, cœleſte & divinum eſt ob eamque rem æternum ſit, neceſſe eſt. Nec vero Deus Ipſe qui intelligitur a nobis alio modo intelligi poteſt, niſi mens ſoluta quædam, & libera, ſegregata ab omni concretione mortali, omnia ſentiens & movens, ipſaque prædita motu ſempiterno, itaque eandem æternitatem animis quoque noſtris, ex ſeipſa exortis, impertivit.——Itaque cùm Homo ſolus ex omni propemodum genere nactus ſit aliquam notitiam Dei, niſi vitæ iniquitate

Deo

CHAP. II.

" Bleſs'd, what need ſhall we have of Elo-
" quence, where there are no Cauſes to
" plead, or Judges to influence, and where
" even the Virtues themſelves ſhall ceaſe and
" become uſeleſs; for how can we want
" Fortitude, where there will be no Labour
" injoin'd us, no Danger to be incounter'd?
" What occaſion for Juſtice, where there
" will be no Temptation to deſire any thing
" that is another's; or of Temperance,
" where there is no diſorderly Appetites
" or unruly Paſſions? Even Prudence it
" ſelf will ceaſe to be uſeful, where there
" is no Mixture of Evil to puzzle our
" Choice, or confound our Judgment;
" compleatly happy therefore ſhall we be in
" the Knowledge and Contemplation of
" Nature, which is the ever-glorious Life of
" the Gods themſelves[f]."

" NEITHER

Deo iniquus atque inviſus evaſerit, ad Deum certè evolabit. *Cic. de Conſol.*

[f] Si nobis, cùm ex hac vita migravimus, in Beatorum Inſulis, immortale ævum degere liceret; quid opus eſſet Eloquentiæ, cùm judicia nulla fierent? aut ipſis etiam virtutibus? nec enim Fortitudinis indigeremus, nullo propoſito labore, aut periculo: nec Juſtitiâ, cùm eſſet Nihil, quod oppeteretur alieni: nec Temperantiâ, quæ regeret eas, quæ nullæ eſſent libidines:

ne

" NEITHER did thoſe wiſe Men think CHAP.
" that the Gate of Heaven was alike open II.
" to All, for They believed that ſuch as
" were ſtain'd with Vice and Wickedneſs
" ſhould be thruſt down into Darkneſs; but
" that the Chaſt, the Pure, the Upright,
" and the Undefiled, and all ſuch who had
" improved themſelves in virtuous and uſeful
" Knowledge, ſhould aſcend to Heaven, and
" be join'd to Natures like Themſelves,
" even to the Gods above[g]."

SENECA, whom I ſhall next mention, ſeems indeed in one place to ſpeak of Death as the Diſſolution of the whole Man: " Death,
" ſays he, is the Determination and End of
" all our Trouble, which will place us in
" that

---

ne Prudentiâ quidem egeremus nullo dilectu propoſito bonorum & malorum. Unà igitur eſſemus beati cognitione Naturæ and Scientia, quæ ſola etiam Deorum eſt vita laudanda. *Cic. Frag. in Auguſt.*

[g] Nec enim omnibus Iidem illi Sapientes arbitrati ſint eundem curſum in cœlum patere; nam vitiis & ſceleribus contaminatos deprimi in tenebras; caſtos autem, puros, integros, incorruptos, bonis etiam ſtudiis, atque artibus expolitos, levi quodam ac facili lapſu ad Deos (i. e.) ad naturam ſui ſimilem, pervolare. *Cic. Frag. in Lactant.*

CHAP. II.

" that profound Tranquillity, in which we " lay before we were born, and beyond " which our Troubles cannot reach. Good " or Evil muſt operate upon ſome Matter " or Subject, but a Man cannot be miſera- " ble, when he is Not. He lies in eternal " Reſt; no more ſolicitous for Fear of Po- " verty, or diſturb'd with the Care of Riches: " no more ruffled with Paſſion or affected " with Envy, Reproach, *&c.*" All which, if we conſider his whole Argument, ſeems to be ſpoken only in relation to the Body and things which affect the Senſes, juſt as *Job* ſpeaks, *where he wiſhes he had died from the Womb, for then he ſhould have laid ſtill and been quiet, as tho' he had not been born, for in Death the Wicked ceaſe from troubling and the Weary be at Reſt*[h]. And that this is all the Meaning of *Seneca* in this Paſſage, I think is evident, firſt from his mentioning only worldly Evils and Pains, or ſuch corporeal and bodily Puniſhments, as Priſons, Flames, Rivers of Forgetfulneſs, *&c.* which he ſays, are only the Sport of Poets,

[h] *Job.* cap. iii. or, as *Solomon* ſays, *The Dead know not any thing.* Eccleſ. ix. 5, 10.

Poets, and the Offspring of idle Fears[1]. 2dly, If we ſuppoſe him to mean, that the Soul was utterly extinguiſh'd, and to be as it was before we were born, that is, nothing: this would quite take away the Doctrine of Præ-exiſtence as well as Poſt-exiſtence, which the Philoſophers are allowed to hold. Thirdly, becauſe in ſome other places he frequently lays down the ſeparate Exiſtence and future Condition of the Soul, which I ſhall now proceed to ſhow. In this very ſame Book of Conſolation to *Marcia*, he tells her, " The Image only of your Son " is vaniſh'd. He himſelf is eternal, and " Partaker of a better State. Diveſted of " all foreign Incumbrances and left to Him- " ſelf, He is mounted thither from whence " he was ſent down; there eternal Reſt at- " tends Him, while he viſits thoſe pure, " unclouded

CHAP. II.

[1] Mors omnium dolorum & Solutio eſt & Finis; ultra quam mala noſtra non exeunt, quæ nos in illam tranquillitatem, in qua antequam naſceremur jacuimus, reponit. Mala bonaque circa aliquam verſantur materiam, non poteſt Miſer eſſe, qui Nullus eſt; excepit filium tuum æterna Pax: non paupertatis metu, non divitiarum curâ, non libidinis ſtimulis inceſſitur, non Invidia, non conviciis, &c. *Sen. ad Marc.* 19.

CHAP. II.

" unclouded Regions above the Groſſneſs " and Confuſion of this lower World [k]."

" THERE is no reaſon then for you to " run to the Sepulchre of your Son; for " you will find nothing there but Bones " and Aſhes, which were to Him the worſt " and moſt troubleſome Part of Himſelf; " but that which was really Himſelf is gone, " leaving nothing behind, but is departed " whole and intire, at laſt he is exalted a- " mong the Bleſſed, and received into the " Aſſembly of Saints [l].

IN his Conſolation to *Polybius* he writes thus: " To thoſe who are forced to beat " about in this tempeſtuous Sea of the " World, there is no Haven but Death; " envy

---

[k] Imago duntaxat filii tui periit, Ipſe quidem æternus melioriſque nunc ſtatus eſt, diſpoliatus oneribus alienis, & ſibi relictus; nititur illo unde dimiſſus eſt, ibi Illum æterna requies manet, è confuſa craſſiſque pura & liquida viſentem. *Ad Marc.* 24.

[l] Proinde non eſt quod ad ſepulchrum filii tui curras, peſſima ejus & Ipſi moleſtiſſima iſtic jacent oſſa, cineresque. Integer Ille, nihilque in terris relinquens fugit & totus exceſſit: deinde ad excelſa ſublatus inter felices currit animas, excepitque Illum cœtus ſacer. *Ad Marc.* 25.

" envy not then your Brother, He is at Rest. Now is He free, now is He ſafe, now is He eternal, now in perfect liberty; releas'd from a low and abject State he ſhines forth in that happy Place, which is the Receptacle of inlarged Souls, and now does he enjoy all the Treaſures of Nature with the higheſt Delight. You are miſtaken then, your Brother has not loſt the Light, but poſſeſſes it with much greater Security: why ſhould we lament him dead? He has not left us, but is gone before[m]."

CHAP. II.

" THEN ſhall our Soul have whereof to rejoice, when freed from this Darkneſs in which it is at preſent involved, it ſhall injoy full Day, and ſee with no common

[m] In hoc tam procelloſo & in omnes tempeſtates expoſito mari navigantibus nullus portus, niſi mortis eſt; ne itaque invideris fratri tuo, quieſcit; tandem liber, tandem tutus, tandem æternus eſt; fruitur nunc aperto & libero cœlo; ex humili atque depreſſo in eum emicuit locum, qui ſolutas vinculis animas beato recipit ſinu, & nunc omnia rerum natura bona cum ſumma voluptate perſpicit; Erras, non perdidit lucem Frater tuus, ſed ſecuriorem ſortitus eſt: quid fata deflemus? non reliquit Ille nos, ſed anteceſſit. *Sen. ad Polyb.* 28.

CHAP. II.

" Quickneſs; when it ſhall return to Hea-
" ven and be united to its firſt Original:
" ſome foretaſte it may have of theſe things
" before it is delivered from the Priſon of
" this Fleſh, if caſting off the Burden of
" Sin, it keeps it ſelf pure and unincum-
" bred by the Exerciſe of heavenly Con-
" templation [n]."

" I am fully perſuaded the Soul of *Scipio*
" is return'd to Heaven, not becauſe he was
" the Captain and Leader of mighty Armies,
" for Theſe, *&c.* but on account of his
" ſingular Moderation and Piety [o]."

" As we lie nine Months in our Mo-
" ther's Womb before we come to Per-
" fection, ſo during the Space of Life from
" Infancy

---

[n] Tunc animus noſter habebit, quod gratuletur ſibi, cùm emiſſus his tenebris, in quibus volutatur non tenui viſu clara proſpexerit, ſed totum diem admiſerit, & redditus cœlo ſuo fuerit ; ſurſum vocant Illum initia ſua ; erit autem illic etiam antequam hac cuſtodia exſolvatur, cùm vitia disjecerit, puruſque ac levis in cogitationes divinas emicuerit. *Sen. Ep.* 79.

[o] Scipionis animum in cœlum ex quo erat rediſſe perſuadeo mihi, non quia magnos exercitus duxit, hos enim, &c. ſed ob egregiam moderationem, pietatemque. *Sen. Ep.* 86.

" Infancy to Old Age, we are ripening to- CHAP.
" wards a new Birth: another Beginning II.
" awaits us, another Scene of Things; we
" are not as yet able to bear Heaven, but
" at a diſtance, wherefore let us manfully
" expect the appointed Hour, it is not the
" final one to the Soul, but to the Body
" only.——That Day which you ſo much
" dread as your laſt, is your Birth-day to Im-
" mortality: at length the Secrets of Na-
" ture ſhall be laid open to you, at length
" this Darkneſs ſhall be done away, and
" refulgent Light ſhall break in upon you:
" Think with your ſelf how great that
" Light, when all the Stars ſhall put forth
" their united Rays, without the leaſt
" Cloud to intercept their Brightneſs;
" every ſide of Heaven ſhall ſhine with equal
" Splendour, for the Viciſſitudes of Day
" and Night are the Portion only of this
" lower World: then ſhall you confeſs,
" that you had hitherto groped in Dark-
" neſs, when, all Eye, you ſhall be ſur-
" rounded with the Fulneſs of Light. If
" you ſo admire it at a diſtance, when con-
" veyed to you thro' the dull Organs of
" Senſe, how will you be fill'd with Amaze-
" ment, when this divine Light flows in

CHAP. II.

" upon you from its original Fountain? " Such Thoughts as theſe will ſuffer no " Dregs of Corruption to ſettle in your " Soul, nothing baſe, nothing inhuman[p]."

" WHEN we treat of the Immortality " of the Soul, the univerſal Conſent of " Mankind is an Argument of no ſmall " weight with us[q]."

APU-

---

[p] Quemadmodum novem menſibus nos tenet maternus uterus, &c. ſic per hoc ſpatium quod ab infantia patet in ſenectutem in alium matureſcimus partum; a ia Origo nos expectat, alius rerum ſtatus; nondum cœlum niſi ex intervallo pati poſſumus, proinde intrepidus horam illam decretoriam proſpice; non eſt animo ſuprema, ſed corpori.——Dies iſte quem tanquam extremam reformides, æterni natalis eſt; aliquando Naturæ tibi arcana retegentur; diſcutietur iſta caligo, & lux undique clara percutiet; imaginare tecum quantus ille ſit fulgor, tot ſideribus inter ſe lumen miſcentibus, nulla ſerenum umbra turbabit; æqualiter ſplendebit omne cœli latus; dies & nox aëris infimi vices ſunt; tunc in tenebris vixiſſe dices cùm totam lucem, Totus adſpexeris, quam nunc per anguſtiſſimas oculorum vias obſcurè intueris, & tamen admiraris tam procul; quid tibi videbitur divina Lux, cùm illam ſuo loco videris? hæc cogitatio nihil ſordidum animo ſubſidere ſinit, nihil humile, nihil crudele. *Sen. Ep.* 102.

[q] Cùm de animorum æternitate diſſerimus, non leve momentum apud Nos habet conſenſus Hominum. *Sen. Ep.* 117.

APULEIUS tells us, " The wiſe Man expects his Diſſolution with a willing Chearfulneſs, becauſe he firmly believes the Soul's Immortality: for the Soul of a good Man delivered from the Intanglements of the Body returns to Heaven, and is received into the Number of the Gods, as a Reward of his Chaſtity and well-ſpent Life.——But although he knows, that when he leaves this World he ſhall obtain a better, yet he ought never to haſten his own Deſtruction[r]." CHAP. II.

SCIPIO's Father, after he was dead, is introduced as thus ſpeaking to his Son: " Therefore, *Scipio*, as this your Grandfather, and I your Father have done before you, maintain a conſtant regard to Juſtice and Piety, which tho' you ought to obſerve ſtrictly towards your Parents and Relations,

[r] Idem Ille diem mortis ſuæ propitius nec invitus expectat, quòd de animæ immortalitate confidat, nam vinculis liberata corporeis Sapientis Anima remigrat ad Deos & pro merito vitæ purius, caſtiuſve tranſactæ, hoc ipſo Deorum ſe conditioni conciliat;——quamvis enim ſciat ſe terrenis relictis conſecuturum eſſe meliora, accerſire tamen ſibi mortem non debet. *Apul.* 618. 622.

CHAP. II.

" lations, yet much more ſo towards your
" Country. This is the ready way to Hea-
" ven, and to the Congregation of Thoſe,
" who have formerly lived in the World,
" but are now eſcaped from their Impri-
" ſonment[r]."

" FOR, ſays he, there can be no Ad-
" mittance for you into theſe cœleſtial
" Manſions, unleſs God Himſelf thinks fit
" to diſmiſs you from this Bondage of the
" Fleſh[t]; becauſe, ſays *Macrobius* in his
" Comment, He who was already there,
" well knew that the Gates of Heaven were
" never open but to the moſt conſummate
" Purity[u]."

IN

---

[r] Sed ſic Scipio, ut avus hic tuus, ut ego qui te genui, Juſtitiam cole & Pietatem, quæ cùm magna in Parentibus & Propinquis, tum in Patriâ maxima eſt: Ea vita via eſt in cœlum, & in hunc cœtum Eorum, qui jam vixere & corpore laxati ſunt.——

[t] Niſi enim cùm Deus, inquit, iſtis te corporis cuſtodiis liberaverit, huc tibi aditus patere non poteſt. *Som. Scip.*

[u] Quia ſcit jam receptus in cœlum, niſi perfectæ puritati cœleſtis habitaculi aditum non patere. *Macrob.* 50.

CHAP. II.

IN another place he ſays, " The Soul is " not extinguiſh'd by Death, but only over- " whelm'd for a time, neither by this mo- " mentary Oppreſſion does it loſe the Be- " nefit of Immortality; for when it is thou- " roughly purged and cleanſed from the " Contagion of Vice and Wickedneſs, it " ſhall return to its primitive Innocence, " and be reſtored to the Light of everlaſting " Life[w]."

SALLUSTIUS ſays, " It is not with- " out reaſon, that ſuch as acknowledge the " Gods, and yet deſpiſe them, ſhould be " deprived of all converſe with them in " another Life. Nor ought we to be ſur- " prized, if ſuch miſtaken Wretches do not " immediately meet with Puniſhment for " this, and all their other Crimes; for it is " not expedient, that they ſhould receive " their whole Puniſhment in one inſtant, " who perſiſt in their evil Courſes all their " Lives

[w] Etenim ſuâ morte Anima non extinguitur, ſed ad tempus obruitur, nec temporali demerſione beneficium perpetuitatis eximitur, cùm rurſus è corpore, ubi meruerit contagione vitiorum penitus elimata, purgari, ad perennis vitæ lucem reſtituta, in integrum revertatur. *Macrob.* 45.

CHAP. II. " Lives long; beſides, there muſt be an Opportunity allowed for the Exerciſe of " Morality and Virtue, for if the Wicked " ſhould be immediately puniſh'd for every " ſingle Offence, the Fear of their Example " would leſſen even the Merit of virtuous " Actions, nevertheleſs they ſhall not finally " eſcape[x].—Thoſe Souls who have lived according to the Rules of Virtue ſhall be " bleſſed and happy in ſome better place, " where being freed from the Follies and " Impertinences of Men and all bodily Incumbrances, they ſhall live and reign with " the Gods themſelves in Heaven[y]."

THE

---

[x] Etenim qui Deos agnoverunt & aſpernati ſunt, eos in aliâ vita Eorum cognitione privari, non abſque ratione eſt——neque debemus admirari, ſi eos aberrantes non tantum pro his, ſed pro aliis etiam ſceleribus Pœnæ ſtatim non conſequantur, nam qui toto tempore perſeverant, iis non erat operæ pretium momento modico omnia conſequi; oportebat præterea & humanam virtutem adeſſe; nam ſi delinquentes ſubito pœnæ committerentur, timore homines juſta exequentes virtutem non haberent, puniuntur autem corpore egreſſi. *Sall. in Opuſc.* 32.

[y] Animi vero qui ſecundum virtutem vixerunt, in aliis fortunati ac beati; ab eo etiam qui rationis expers eſt, ſeparati, & ab omni corpore expurgati, Diis Ipſis copulantur, & mundum univerſum unà cum Illis adminiſtrant. *Sall. in Opuſc.* 34.

CHAP. II.

THE Philoſopher *Plutarch* in many places ſpeaks very clearly on this Subject: "Neither, ſays He, let us have any Commerce with the Body without the utmoſt "neceſſity, but preſerve our ſelves pure and "free from its Contagion, till it pleaſes "God to deliver us from it; then ſhall we "be pure indeed, and being refin'd from all "baſe Mixture ſhall we ſee our ſelves among "the Gods, beholding all things in their "native Simplicity, even Truth itſelf; for "Corruption cannot dwell with Incorruption. Wherefore Death is not to be "eſteem'd an Evil, but rather a Bleſſing, as "*Plato* has plainly proved *."

"WE ſhould not lament and be ſorry, "but rejoice at the Death of a good Man, "as of one who being freed from the Slavery "of the Body and a troubleſome World, "exchanges

---

* Nec cum corpore niſi ſumma urgente neceſſitate communicemus, ſed ab eo puros nos conſervemus, donec Ipſe nos Deus eo exſolvet, tum demum Puri, & ſtultitia corporea exonerati cum Diis erimus, omnia nobis ipſis ſincera cernentes, ſcilicet Ipſam Veritatem: nefas enim eſt purum ab impuro contingi, quare Mors malum non eſt, adeoque bonum potius, ſicut Plato demonſtravit, &c. 2 *Plut.* 108 *c.*

CHAP. II.

" exchanges this mortal Life for one more " heavenly and divine.——And ſoon after " quotes a Saying of *Ariſtotle*, that we " ought to eſteem them happy and bleſſed " who are departed from among Men, and " made Partakers of a better and more ex- " cellent Nature [a].

" THUS then was it ordain'd, that who- " ever had led a pious and upright Life, " ſhould after Death be received into the " Regions of the Bleſſed, and there free " from all Evil, ſhould enjoy compleat Fe- " licity, but that the Wicked and Injuſt " ſhould be confin'd in Priſon, ſuffering the " Puniſhment of divine Vengeance [b]."

" THE

---

[a] Nemo enim Bonus lachrymis, ſed Hymnis dignus eſt, ſiquidem is qui inter mortales eſſe deſiit divinioris cujuſdam vitæ factus eſt conſors; liberatus ſervitute corporis & ærumnoſis iſtis, &c.——Illos Felices cenſemus eſſe & beatos, qui vita hac defuncti ſunt; quippe qui melioris jam præſtantioriſque naturæ facti ſunt compotes. 2 *Plut.* 114. 115.

[b] Fuerat autem hæc Lex, ut quicunque Hominum vitam ſuam juſtè pieque exigiſſet; Is eâ defunctus in Beatorum Inſulas proficiſceretur, ibique omnis mali expers in ſumma viveret felicitate; qui vero vixiſſet injuſtè & impiè, iis in Vindictæ & Juſtitiæ carcerem, abiret, &c. 2 *Plut.* 120 F.

" THE Souls of Men, ſo long as They CHAP.
" are incompaſs'd with Body and bodily Af- II.
" fections, have no Intercourſe or Fellow-
" ſhip with God, unleſs that by the Help
" of Philoſophy and Wiſdom they may
" have ſome ſmall foretaſte of Him, as in a
" Dream: but when loos'd from all falſe
" Impreſſions, and the Deluſions of Senſe,
" They are received into Heaven, there will
" God Himſelf be their Conductor and
" Guide, and there will They reſt upon
" and behold Him without Wearineſs, and
" be for ever ingaged in the Contemplation
" of his ineffable Beauties[c]."

" WHOEVER has ſtudied the Nature of
" the Soul, and is perſuaded, that after its
" Departure hence it ſhall go to ſome better
" place of Abode, he has got a very great
" Pre-

---

[c] Hominum autem animæ, quamdiu hic a corporibus & affectionibus continentur, nihil habent cum Deo conſortii, niſi quatenus Philoſophiæ adjumento, veluti per ſomnium intelligentia Eum attingunt; at poſtquam ſolutæ migraverunt in purum, & viſui, atque perpeſſionibus non obnoxium, ibi tum Earum Ipſe Deus Ductor eſt ab Ipſo pendentium, ſpectantiumque abſque ulla ſatietate & deſiderantium ineffabilem hominibus Pulchritudinem. 2 *Plut.* 382 F.

CHAP. II.

" Preſervative againſt the Fear of Death,
" which is no inconſiderable Proviſion to-
" wards the Peace and Happineſs of Life [d]."

" BY one and the ſame way of Reaſon-
" ing is the Providence of God, and the Im-
" mortality of human Souls demonſtrated;
" therefore it is moſt probable, that the
" Soul ſurviving the Body, ſhall receive
" either Reward or Puniſhment; for our
" Life is as it were a Combat and Strife for
" the Maſtery, which when ended, the Con-
" queror ſhall receive a Prize in proportion
" to his Deſerts [e].

" HE who has gone on in a ſucceſsful
" Courſe of Wickedneſs, and died in Im-
" penitence, ſhall ſuffer ſuch dreadful and
" exquiſite

---

[d] Qui animæ Naturam didicit, reputatque eam morte in meliorem ſtatum abire, Is vacuitatem metus adverſus mortem habet, non exiguum ad tranquillitatem Animi in vita viaticum. 2 *Plut.* 476 B.

[e] Una igitur eademque ratione & Providentia Dei & Animæ humanæ permanſio ſtabilitur, ergo Animæ poſt mortem extanti magis probabile eſt vel præmia vel pœnas reddi; vitam enim quaſi certamen quoddam obit, & certamine peracto conſequitur quod meruit. 2 *Plut.* 560. F.

" exquiſite Torments in the other World, CHAP.
" which ſhall as far exceed any the Body is II.
" capable of, as Truth and Reality does a
" Dream, for the Stains and Marks of Mens
" Vices will certainly remain more or leſs
" after their Departure hence[f].

" MOREOVER, thoſe Souls which have
" eſcaped from this World, and are placed
" in firm Security above, like Conquerors
" in ſome ſolemn Trial, are crown'd with
" Plumes of Conſtancy and Perſeverance;
" foraſmuch as while on Earth, They had
" ſubjected their brutiſh Appetites and wan-
" ton Deſires to the Government and Direc-
" tion of Reaſon[g]."

NONE

---

[f] Qui vero hinc pœna evitata & inexpiatus eò pervenit, ſingula vitia iis luit doloribus ac cruciatibus qui magnitudine & vehementia tanto ſuperant corporis dolores, quanto res vera eſt, quam ſomnium efficacior: cicatrices autem & vibices reſtant a ſingulis vitiis, majores aliis, aliis minores. 2 *Plut.* 565 A.

[g] Quæ autem ſurſum evaſerunt ac firmiter ſunt collocatæ, primùm ut ſolenni certamine victores coronantur pennis, quæ conſtantiæ dicuntur, quia animæ vim brutam & motibus vagis obnoxiam in vita, Rationi obſequentem compoſitamque habuerint; deinde, &c. 2 *Plut.* 943 C.

CHAP. II.

" NONE of Thoſe who were given to Contemplation and the Search after Truth, " were ever led by their diſturb'd and " diſordered Fancy (as through Clouds and " Darkneſs) to fulfil the Deſires of the " Body in this preſent Life, but like a Bird " they fix their Sight on high, as if ſoaring " above the World into ſome ſplendid " and magnificent Place: as ſo great and ſo " compleat a good do they look upon Death, " which conveys the Soul to real and ſub- " ſtantial Life[h]."

" THIS Opinion is now generally re- " ceived, that there is a certain Place where " the Pious live after this Life is ended, " where all Tears are wip'd from their " Eyes, and where they delight themſelves " with the ſweet Converſation of each other, " in

[h] Deinde nemo unquam Eorum, qui veritatis indagationi ac contemplationi fuere dediti, cupiditatem ſuam in hac vita explevit per corpus (tanquam caliginem & nubem) humida & perturbata uſus ratione, ſed avis inſtar ſurſum ſpectant, utpote evolaturi hoc ex corpore in magnum aliquem ſplendidumque locum; adeo ingens aliquod & vere perfectum bonum exiſtimant eſſe mortem quod ab eâ veram vitam adepturus ſit Animus; 2 *Plut.* 1105 D.

" in recounting and explaining things paſt CHAP.
" and preſent. Another way there is which II.
" leads down to Hell, a Place allotted to
" ſuch as have lived impiouſly and wickedly
" in this preſent World[i]."

" FABLES then are to be laid aſide, when
" we come to the Truth of Things, as *Pin-*
" *dar* ſays,"

All Fleſh ſubmits to Death's impartial
Sway,
The Soul ſurviving ſoars to endleſs Day.

" FOR the Soul alone is from Heaven,
" and from whence it came, thither ſhall it
" return, not indeed accompanied by the
" Body, but being freed and delivered from
" it, ſhall remain altogether pure and exempt
" from the Pollutions of Fleſh and Blood.
" The Bodies then of the Righteous ſhall
" not,

[i] Jam recepta eſt hæc Sententia, eſſe quendam locum, ubi Pii poſt mortem degant, & lachrymarum vacui, mutua ſe conſuetudine oblectant commemorandis & explicandis rebus præteritis, ac præſentibus. Altera via eſt eorum, qui impiè & flagitiosè vixerunt, quæ animas in Orcum detrudit, &c. 2 *Plut.* 1130 *c.*

CHAP. II.

" not, contrary to the Laws of Nature, be
" placed in Heaven, but the Souls of the
" Virtuous diveſted of their mortal and trou-
" bleſome Condition ſhall be received into
" the Number of the Gods, and injoy the
" moſt conſummate Happineſs[k]."

AND now ſince *Plutarch* has brought in *Pindar*, we may as well go on for a little Variety, and hear what ſome other Poets have to ſay on this Subject. *Æſchylus* tells us plainly, that Puniſhment is to be expected in the other World, as the Reward of Sin in this.

Thoſe

---

[k] Relinquendæ igitur Fabulæ, quum rem ipſam teneamus, ut ait Pindarus,

Omnium corpus tenetur morte pallida,
Mens reſtans æternitatis effigiem tenet.

Ea enim ex Dîis eſt ſola, inde ejus ortus, eodemque eſt & redditus, non quidem comitante corpore, verum ubi plane a corpore explicata ſit & ſejuncta, evaſeritque jam undiquaque pura, carne exuta & munda. Non ſunt ergo Bonorum corpora contra legem Naturæ unà cum Animo in cœlo collocanda; ſed virtutes atque Animi naturâ & judicio divino, ex hominibus (omni depoſita conditione mortali & dolore,) in numerum Deorum, referendi ſunt, optimum & beatiſſimum finem adepti. 1 *Plut.* 35 F.

Thoſe who on Earth were Curſes to the World, CHAP. II.
Now lie in Hell o'erwhelm'd in endleſs Night,
And ſuffering, prove the Hate of Gods and Men[l].

And after all your Sufferings here on Earth,
Your Mother's Wrongs for heavier Vengeance call,
Now ſhall you ſee, whoever injures others,
Or breaks the Laws of Hoſpitality,
Or ſlights his Parents, or blaſphemes his God;
All Theſe ſhall ſuffer equal to their Crimes[m].

[l] Malorum vero cauſâ fuere, unde & malas
Tenebras incolunt, Tartarumque ſubtus Terra
Odia hominum Deorumque Cœleſtium.
Æſch. Eum. 71.

[m] Et vivum te macerans deducam deorſum
Viciſſim pœnas lues ob maternum infortunium,
Ibi videbis quis mortalium injuria affecit alium,
Seu in Deum, ſive in Hoſpitem aliquem
Impiè agens; aut in charos Parentes;
Unumquemque ferentem pœnas facinori pares.
Æſch. Eumen. 267.

Tho' now he may escape the Punishment,
Due to his wicked Deeds, yet time will come,
When Jove *supreme will vindicate his Laws*[n].

Be of good chear, for at the appointed Time,
Whoe'er offends the Gods shall feel their Wrath[o].

Some suffer in the very Act of Sin,
And speedy Justice treads upon their heels;
Others escape until the Dawn of Life,
When lingring Pains call up a sad Remembrance;
Others sure Vengeance chains in endless Night[p].

SOPHO-

---

[n] Effugiat petulantiam criminis hoc perpetrans,
Etiam ibi judicat facinora, ut fertur
Jupiter alius inter sustinentes supremum jus.
Æsch. Sup. 236.

[o] Bono animo sis, tempore dieque statuta
Mortalium quis in Deos peccans pœnas dabit.
Æsch. Sup. 740.

[p] Inclinatio Justitiæ animadvertit
Celeriter, aliquos ipsa dies puniens
Quædam (peccata) in dubia crepusculi
Luce,

SOPHOCLES ſpeaks to the ſame purpoſe; CHAP. II.

While you profeſs to reverence the Gods,
Neglect them not, but rather be aſſur'd,
That They behold the Wicked and the Good,
Nor e'er did Sinner yet eſcape their Wrath[q].

PHILEMON is very clear and expreſs,

Canſt Thou believe, O Nicerate, *that They,*
Who all their Lives have ſpent in vain Delights,
Shall lie conceal'd from God's avenging Hand,
Or ſhun the Search of his all-ſeeing Eye?
Two Paths there are, when we depart this World,

Luce, tardos dolores germinant,
Alios autem æterna coërcet Nox.
Æſch. Chœph. 59.

[q] Et ne dum Deos colere vos dicitis, Deos
Negligatis, ſed exiſtimetis
Ipſos reſpicere pios homines
Et impios quoque videre, neque adhuc quenquam
Impiorum pœnam divinam effugiſſe.
Soph. Oed. Col. 286.

The Opinions of the Philoſophers

One for the Juſt, the Wicked take the other:
For if the End of Both were ſtill the ſame,
And Both ſhould periſh in eternal Night;
Go on to plunder, raviſh and defraud,
Confound the beauteous Order of the World,
You cannot be miſtaken; all is right.
But know there is a Judgment yet to come,
Which God the Lord of All ſhall execute,
Whoſe Name tremendous is[r].——

VIRGIL

---

[r] An putas mortuos, O Nicerate,
Qui omnis deliciarum generis participes fuerunt in vita
Fugiſſe Numen quaſi ignoratos?
Eſt Juſtitiæ Oculos, qui omnia videt.
Etenim in Inferis duos calles eſſe putamus,
Unum Juſtorum, alterum Impiorum viam;
Si enim Juſtus & Impius unum exitum habebunt,
Et ambos Terra occultabit omni tempore,
Ito rape, furare, defraudato; Miſce omnia,
Nihil erraveris: Eſt enim etiam in Inferis Judicium
Quod inſtituet Deus omnium Dominus
Cujus Nomen tremendum.——

Philem. Frag. ex Incert. Com. 64.

VIRGIL tells us what ſort of Perſons will be rewarded or puniſh'd, in the following Lines; CHAP. II.

Here They, who did their Brethren hate on Earth,
Or drive their aged Parents from their Right,
Or over-reach'd their Client in his Cauſe;
And Thoſe who heap'd up Wealth (a numerous Train)
Nor would impart to others in diſtreſs;
Thoſe who for foul Adultery have been ſlain,
With Thoſe whom falſe Ambition drove to Arms,
Who dared their lawful Sovereigns betray;
All Theſe in gloomy Priſons wait their Doom
Ask not what Doom!
Here They, who fighting for their Country died,
And Prieſts who liv'd in Chaſtity, with Bards,
Who ſung things worthy of the God They ſerv'd,
Or They who poliſh'd Life with various Arts,

And ſuch, who made themſelves eſteem'd and lov'd
By true Benevolence, and virtuous Deeds;
All Theſe are crown'd with Wreaths as white as Snow[r].

LUCAN ſpeaking of the *Druids* ſays,

——— *The* Druids *teach*
That Souls ſhall not be loſt in endleſs Night,
Nor ſhall pale Death for ever keep them down,
But They ſhall flouriſh in ſome other World

By

---

r. Hic quibus inviſi Fratres dum vita manebat,
Pulſatuſve Parens, & fraus innexa Clienti,
Aut qui divitiis ſoli incubuere repertis,
Nec partem poſuere ſuis, quæ maxima turba eſt;
Quique ob adulterium cæſi, quique arma ſecuti
Impia, nec veriti Dominorum fallere dextras;
Incluſi pœnam expectant, ne quære doceri
Quam pœnam.———
Hic manus ob Patriam pugnando vulnera paſſi,
Quique ſacerdotes caſti, dum vita manebat;
Quique pii vates & Phœbo digna locuti:
Inventas aut qui vitam excoluere per artes,
Quique ſui memores alios fecere merendo:
Omnibus his niveâ cinguntur tempora vitta.
6 *Æn.* 608.

By Death convey'd to a much longer Life[t]. CHAP. II.

AGAIN ſpeaking of *Pompey*,

His Spirit not confin'd to Pharian *Land,*
So great a Soul diſdaining vulgar Duſt
Burſt from the Urn, and left his half-burnt Limbs
On the baſe Pile, and mounted to the Skies,
To live with thoſe exalted Souls above,
Whoſe well-tried Virtue led them thro' this Life,
And rais'd their Minds to never-fading Joys;
Not ſo with Thoſe, who laid on Beds of Gold,
Whoſe funeral Pile with lighted Incenſe ſmoaks:
But Pompey *ſoaring thro' the Realms of Light,*
Himſelf a Star amidſt thoſe glorious Orbs
Look'd

[t] —— vobis auctoribus umbræ
Non tacitas Erebi ſedes, Ditiſque profundi
Pallida regna petunt: regit idem ſpiritus artus
Orbe alio, longæ (canitis ſi cognita) vitæ
Mors media eſt.—— 1 *Luc.* 454.

Look'd down, and when he ſaw that diſmal Gloom,
Which Men on Earth call Day, ſmil'd at his mangled Trunk[u].

CLAUDIAN expreſſes himſelf thus;

Hither from dull Mortality they come,
But here the Mighty no Diſtinction find,
No Titles here or empty Name of King
To awe the Rabble from their juſt Revenge.
Here Minos *on his Throne exalted ſits,*
And tries each ſingle Deed, juſt or injuſt,
And

---

[u] At non in Pharia manes jacuere favilla,
Nec cinis exiguus tantam compeſcuit umbram,
Proſiluit buſto, ſemuſtaque membra relinquens
Degeneremque rogum, ſequitur convexa Tonantis
Qua———
Semidei manes habitant, quos ignea virtus
Innocuos vitæ patientes ætheris imi
Fecit, & æternos animam collegit in Orbes;
Non illuc auro poſiti, nec thure ſepulti
Perveniunt; illic poſtquam ſe lumine vero
Implevit, ſtellaſque vagas miratur & aſtra
Fixa Polis, vidit quanta ſub nocte jaceret
Noſtra dies, riſitque ſui ludibria Trunci.

9 *Luc.* 1.

And deals to All according to their Works[w]. CHAP. II.

SENECA in like manner;

Then Sinners feel the Wrongs they've done to Men,
And Ills return upon their Author's Head:
I've ſeen proud Captains faſt in Priſon bound,
And helpleſs Tyrants ſcourg'd by vulgar Hands.
Whoſo with Clemency exerting Power
Lord of Men's Lives, keeps unpolluted Hands,
And rules his People with a Father's Care,
Not prodigal of Blood.——
He thro' long Ages of increaſing Bliſs
Shall

---

[w] Huc poſt emeritam mortalia ſecula vitam
Deveniunt: ibi nulla manent diſcrimina fati
Nullus Honos, vanoque exutum nomine Regem,
Proturbat Plebeius egens. Quæſitor in alto
Conſpicuus ſolio pertentat crimina Minos
Et Juſtis dirimit ſontes.——
Exæquat damnum meritis, &c.——

Claud. in Ruf. 466.

The Opinions of the Philoſophers
Shall be tranſlated to the Realms above,
And ſit on Thrones to judge th' unrighteous World [x].

AGREEABLE to theſe Sentiments of the Poets, is that of *Lucian*, a ſort of poetical Proſe-writer, who, ſpeaking of the powerful and great Men of this World, ſays, "But "thoſe things which you indulged your"ſelves in on Earth, (when you ſought to "be adored by Men and us'd your free-born "Subjects as Slaves) now turn to your Re"proach and Confuſion, neither were you "then mindful of your latter End; where"fore howl now and weep, being deprived "of all theſe Things [y]."

BUT

---

[x] Quod quiſque fecit patitur; Auctorem Scelus
Repetit, ſuoque premitur exemplo Nocens,
Vidi cruentos carcere includi Duces,
Et Impotentis terga plebeia manu
Scindi Tyranni: Quiſquis eſt placide potens
Dominuſque vitæ ſervat innocuas manus,
Et incruentum mitis imperium regit,
Animæque parcit: longa permenſus diu
Felicis ævi ſpatia, vel cœlum petit
Vel læta Felix nemoris Elyſii loca
Judex futurus, &c. *Sen. Herc. Fur.* 735.

[y] Sed illa contumelia erant, quæ vos facere ſolebatis, quando & adorari vos volebatis & Hominibus liberis pro libidine

BUT now to return to our Philoſophers, CHAP. *Hierocles* argues thus; "Unleſs ſomething II.
"remain'd of us after Death, which in its
"Nature had a Capacity to diſcern the Beau-
"ties of Truth and Virtue, (as the rational
"Soul undoubtedly has) there would not
"have been implanted in us any Appetite
"or Deſire towards things virtuous or
"honeſt[z]."

"WHOEVER puts theſe things toge-
"ther, will find the Reaſon of the whole to
"be one and the ſame in confirming the
"Soul's Immortality; for that Juſtice is to
"be obſerv'd; that we ought to die bravely,
"that we ſhould make a proper uſe of
"Riches, *&c.* have all ſome ſort of Re-
"ſpect to, or Connection with the Soul's
"Immortality;—for which reaſon the Soul
"is reckon'd among thoſe Works of the
"Almighty,

---

libidine abutebamini; neque tum Mortis quicquam memores eratis; proinde plorate nunc, omnibus illis Deſpoliati. *Lucian* 116 B. *Ed. Paris* 1615.

[z] Niſi enim aliquid nobis poſt mortem ſubſiſteret, quod veritate atque virtute natura ornari cuperet (cujuſmodi eſt proculdubio animus rationis particeps,) haud ineſſet nobis rerum honeſtarum Appetitio. *Hier. in Carm. Py.* 99. *Lond.* 1673.

CHAP. II. " Almighty, which he hath made Eternal " and Partaker of the divine Similitude[a]."

" WHAT Profit is it to abound in Riches " obtain'd by Perjuries, by Murders and " other injust Means, while we are destitute " of the true Riches of the Soul? and all " the while either not to attend to our sad " Condition, and so increase the Misery of " it; or if Conscience awaken in us a due " Sense of our Sin, to feel the Sting of it " here, and dread the Consequence of it " hereafter, and to seek for Relief only in " the forlorn Hopes of Annihilation; so " that He who flatters Himself in Wicked- " ness with the utter Extinction of the Soul, " only indeavours to cure one Evil by ano- " ther, and thinks to escape Punishment by " giving

[a] Quod si quis ista superioribus conjungat, una omnium esse ratio videbitur, quæ animi æternitatem confirmet, quod enim Justitiam esse colendam, quod fortiter occumbendum; quod etiam liberaliter utendum divitiis dixit (Pythagoras) ad animi immortalitatem asserendam, nec eam simul cum corpore interire, valde conducit.——Quo fit ut inter æterna opera, quæ sunt ab Opifice Deo condita animus esse reperiatur, divinæque similitudinis Particeps. *Hier. in Carm. Py.* 139, 139.

" giving up his very Exiſtence: but the Judges in the other World regulating their Judgment by the eternal Law of Truth and Juſtice, have no where decreed that the Soul of Man ſhall ceaſe to exiſt, but that it ſhould ceaſe to be wicked, *&c*[b]."

CHAP. II.

" IF any one (ignorant of the immortal Nature of the Soul) ſhould imagine it would periſh with this mortal Body, he is greatly miſtaken, and expects that which is neither proper, or poſſible to be[c]."

" THIS

---

[b] Quid proſit perjuriis, cædibuſque divitias parare externiſque opibus abundare, iis autem bonis egere, quæ animo conferunt? & ad id, vel non advertere, atque ita malum augere vehementius, vel ſi admiſſorum ſenſum excitet conſcientia, animo torqueri & pœnas apud Inferos metuere, ſolamque in eo medicinam invenire refugium ad non eſſe, unde malum malo curare Ipſi promptum eſt, qui animi interitu ſceleri ſuo adblanditur, dignumque ſe judicat, cujus nihil poſt mortem ſuperſit, ut Judicii pœnas effugiat; ſed Inferorum Judices tanquam ad veritatis normam Judicia revocantes, non ſtatuunt debere animum minime exiſtere, ſed ſceleratum non eſſe. *Hier. in Py.* 164.

[c] Si quis Animum ſuum cum mortali corpore (ignoratione Immortalitatis, quæ ineſt animis noſtris) arbitratur

CHAP. II.

"THIS is the Deſign and End of the *Pythagorick* Diſcipline; that we have the "Wings of our Soul plum'd and ready to "ſoar up to divine Joys, that when the time "of our Departure draws nigh, leaving this "mortal Body behind, and putting off our "earthly Clothing, we may, like wiſe "Wreſtlers, be more light and better pre-"pared for our celeſtial Journey; then "ſhall we be reſtored to our primitive State, "and become Gods as far as Men are capa-"ble of. This is the moſt excellent end of "all our Labours, this, as *Plato* ſays, the no-"bleſt Strife, this the great and ultimate "Hope of our Souls, and the moſt perfect "Fruit of all Wiſdom and Philoſophy [d]."

ONE

---

tratur interire, ea expectat quæ non debent fieri nec poſſunt. *Hier. in Py.* 248.

[d] Hic Finis eſt Pythagoricæ Diſciplinæ, ut Toti penitus alati fiamus ad bona divina participanda, ut cùm Mortis tempus inſtabit, relicto in terra mortali corpore, ejuſque Natura exuta ad cœleſte iter expeditiores fiant Philoſophici certaminis Athletæ, tunc enim in primum ſtatum Illos reſtitutum iri, & Deos fore quantum licet Hominibus. Hic eſt laborum omnium Finis præſtantiſſimus, hoc certamen inquit Plato magnum; hæc Spes ingens, hic Philoſophiæ fructus perfectiſſimus, &c. *Hier. in Py.* 309.

ONE would be apt to think *Max. Tyrius* was in good earneſt when we hear Him talk in the following Manner: "By how "much more we recede from Earth, ſo "much nearer do we approach to Heaven; "and that which we look for hereafter, "does more and more open itſelf to our "View, and gives us, as it were, ſome fore-"taſte of the divine Nature, which in our "Progreſs we may contemplate, but not "fully ſee till our Arrival. Moreover, the "Heavens and heavenly Bodies, which we "behold (although exceeding delightful in "themſelves, as They are the more imme-"diate Efflux of the Divinity, and true Off-"ſpring of his Power, and all created and "placed in the moſt exact Harmony and "Order) are not the Bounds of our more "exalted Hopes, but theſe, even theſe muſt "be paſt over, and our Hearts lifted up a-"bove the Heavens, till we arrive at that "Place, the ultimate End of all our Wiſhes, "where we ſhall be no more ſubject to "change, and where none of the Affections "and Incumbrances of the Body, (which "now ſometimes like a Torrent hurry us "on to Deſtruction) ſhall ever check our "Flight, or clog the Wings of our Contem-

CHAP. II.

CHAP. II.

" plation; for what one among us amidſt
" the Combat of ſo many unruly Paſſions,
" and ſurrounded with ſo many Cares, can
" think of God as he ought, or conſider
" the Nature of his divine Perfections? How
" then from this Whirlpool of Miſery, this
" tempeſtuous Sea of Trouble, ſhall we raiſe
" ourſelves up and be able to behold God?
" even then and in the utmoſt Perfection,
" when He himſelf is pleaſed to call us,
" which poſſibly may very ſhortly be. Wait
" only yet a little while, and patiently expect
" his Call; for now Old Age draws on apace,
" which will bring you to him, and even
" now Death hangs over us, which indeed
" the Wicked fear and Cowards tremble at,
" but which, he who hopes to be united to
" God welcomes with Joy, and triumphs
" over all his Terrors[e].

" THAT

---

[e] Itaque illuc accedendo propius, quo è terra recedemus longius, ſemper quod ſequitur magis magiſque manifeſtè & perſpicuè ſe nobis offeret, ac divinæ quaſi naturæ præludet, de qua inter aſcendendum audiet; poſtquam aſcenderit, videbit. Porro meta ipſa itineris, non cœlum erit, nec quæ in eo ſunt corpora (quamvis hæc quoque amœna ſint, & divinitatis plena, utpote vera ejus, legitimaque progenies, & quam poteſt fieri pulcherrima,

" THAT which is commonly call'd Death CHAP. II.
" is nothing, but the beginning of an end-
" leſs Life, ſeeing that by their own Nature
" and at the appointed Time, our Bodies
" ſhall waſte away and come to nothing, but
" our Souls ſhall live indeed, and be call'd
" back to their native Home; God wiſely
" contriving it in this manner, that human
" Nature ſhould be ſubject to the divine,
" and therefore has placed the Soul over
" the Body, as a Charioteer over his Chariot,
" *&c*[f]."

" WHEN-

---

cherrima, & ordinata) ſed & hæc ſunt tranſcendenda, ipſumque ſupra cœlum caput proferendum, donec ad Illum, quem quærimus locum in quem nulla cadit mutatio, veniamus, ubi nullus corporis hujus affectus (qui fremitu ſuo tumultuque in præceps agit) contemplationi noſtræ interveniet. Quem enim, quæſo, tot cupiditates, tot curarum monſtra, Deum, ejuſque naturam intelligere patiantur: ex his ergo vorticibus, ex hoc tumultuoſo mari quomodo emerges, ac videre Deum poteris? plenè quidem ac perfectè cùm ab eò vocaberis, quod paulo poſt futurum eſt. Tu modo mane & expecta, dum vocet. Jam ſenectus aderit, quæ eò te deducet; jam Mors aderit, quam imbelles deplorant, cujus adventum tremunt; quiſquis autem Deo jungi amat, cum gaudio expectat, forti animo excipit. *Max. Tyr.* 13. *Cant.* 1703.

[f] Cum id quod vulgus mortem vocat, nihil aliud quam Immortalitatis exordium eſt, quandoquidem ſua

CHAP. II.

" WHENEVER theſe our Nerves and
" animal Spirits, and other corporeal Links
" begin to fail and decay, our Body falls
" and ſinks to Duſt, but the Soul naturally
" bears up and by its own innate Strength
" remains firm and untouch'd and is tranſ-
" lated to another Country, where it lives
" in the Injoyment of equal Laws, under a
" righteous King, in the moſt profound
" Tranquillity. This then is the difference
" between Heaven and Earth; here all
" things are confounded with various and
" diſſonant Sounds, with infinite Labour
" and Trouble, with continual Quarrels and
" Diſſenſions; there we ſhall find ſettled and
" laſting Peace, and all things fill'd with
" Songs and divine Harmony; therefore
" when the Soul ſhall arrive thither from
" this dull Spot, it ſhall behold its Objects
" with the moſt enlighten'd Eyes, no more
" obſtructed with bodily Impediments, no
" more confounded with the Diverſity of
" Forms and Figures; but ſuch ſhall be its
" Power,

---

lege ſuoque tempore corpora quidem intereunt; animæ vero ad locum ſuum, ſuamque vitam revocantur: Id vero quo humana à divina vinceretur Natura, tale excogitavit Deus animam mortali corpori impoſuit, tanquam aurigam Plauſtro, &c. *Max. Tyr.* 263.

" Power, as to behold with its own Eyes CHAP.
" the ſovereign Beauty itſelf in the Fulneſs II.
" of Joy[g]."

" WHENEVER the Soul ſhall withdraw
" itſelf from this *Cimmerian* Darkneſs, and
" ſhall break off all Communication with
" the Body, *&c.* then ſhall it ſee and injoy
" Truth itſelf in the cleareſt and moſt per-
" fect Light; then ſhall it be received into
" the Number of the Gods, and Sons of
" God, and converſe with them above the
" arched Roof of Heaven, and be inliſted
" among celeſtial Bands, whoſe Ruler and
" Leader is *Jove* Himſelf. Then ſhall its
" Ideas be lively and perfect, which now

---

[g] Corpus (ſimul ac nervi hi, ſpirituſque ac reliqua, quæ tanquam retinacula ſunt deficere incipiunt) perit, mergiturque. Anima vero ſua ſponte enatat, ſe ipſa continet firmaque manet, & in aliam coloniam, quæ æquis legibus, juſto Rege, tranquilla pace fruitur, tranſferatur. Hoc inter terram intereſt ac cœlum; hic vario diſſonoque ſtrepitu, infinitis negotiis diſſentionibuſque omnia miſcentur; ibi longa & profunda pax eſt, cantuque & divinis choreis plena ſunt omnia; cum ergo ex his locis eò ſe contulerit anima, puris oculis ſpectacula intuetur ſua, nulla corporis obducta caligine, nulla figurarum diverſitate turbata, ſed ita ut Ipſum Pulchrum oculis intueatur ſuis plenoque perfruatur gaudio. *Max. Tyr.* 283.

CHAP. II. " are only faint and imperfect, then may " it depend upon its own Strength, where- " as now it wanders in Error[h]."

IN a Dialogue between *Socrates* and *Axiochus*, that Philoſopher is introduced as comforting him in this manner:—" There- " fore you ſhall not periſh, but launch out " into Immortality; nor ſhall you be de- " prived of Happineſs by Death, but enjoy " it in its fulleſt Extent; neither will you " delight any more in ſenſible and bodily " Pleaſures, but in ſuch, as are free from " all Mixture of Uneaſineſs; thither, I ſay, " ſhall you be carried from this Impriſon- " ment of Fleſh and Blood, where every " thing is calm and ſerene, and where Sor- " row and Old Age ſhall be no more, " where holy Raptures ſhall take place, and " perfect

[h] Poſtquam verò hinc tanquam è Cimmeriorum terrâ ſe ſubduxerit anima, nec amplius cum corpore, &c. tum demum veritatem ipſam perſpicit, puráque ratione aſſequitur; tum in Deorum, Deorumque filiorum recepta conſortium, ſupra ſummos cœli cum iis vagatur fornices, divinæque aciei adſcribitur, cui Imperator præeſt ac Dux Jupiter, tunc integra utitur memoria, nunc tantum reminiſcitur; tunc confidit ſibi, nunc errat tantum. *Max. Tyr.* 299.

" perfect Tranquillity ſucceed without the Danger of Interruption or Fear of Evil; " there ſhall you behold the true Nature of " Things, and all the hidden Secrets of Phi- " loſophy, not ſuch as pleaſes the Vulgar, " or meets with Applauſe from Men on " Earth, but the very Spring and Fountain " of irreſiſtible Truth: therefore which " way ſoever you go, whether upwards or " downwards, O *Axiochus*, you are ſure " to be happy, provided you live a holy " and religious Life[i]."

CHAP. II.

CELSUS is very much diſturb'd at being charged with not believing this Doctrine, as well as Chriſtians, as appears by

[i] Quemobrem non in mortem, ſed in ipſam immortalitatem migras, neque bonis privaberis, ſed integra bonorum poſſeſſione fruêris nec voluptates mortali corpori mixtas percipies amplius, ſed omni prorſus triſtitia vacuas; illuc inquam proficiſceris ab hoc carcere liber, ubi quieta omnia, & a triſtitia ſenectuteque ſemota; ubi exultatio ſancta, vitaque malorum neſcia, & tranquilla pace nutrita naturam rerum ſpeculans, & arcana Philoſophiæ contemplans, haud ſane ad turbæ theatrive gratiam, ſed ad perſpicuæ Veritatis objectum, quemobrem ſive ſurſum, ſive deorſum tendas, Axioche, beatum fore Te oportet, ſi modo piè ſanctèque vixeris. *Alcinous* 53, 55. *Paris* 1550.

CHAP. II. the following Expreſſions; " God forbid, " ſays He, that either They, or I, or any " Man living ſhould indeavour to ſubvert " the Belief of a State of future Rewards " and Puniſhments[k]."

" THERE is no doubt, good Sir, but " as you believe eternal Puniſhments here- " after, the Prieſts of our holy Religion do " the ſame; and as you denounce Threat- " nings againſt them, ſo again they threat- " en you in like manner: and the only " Queſtion is, whoſe Arguments are built " upon the trueſt and moſt ſolid Foun- " dation[l]."

" I declare in the Name of God to all " ſuch as believe the Soul's Immortality, " that Thoſe are certainly in the right, " who are convinced that the Righteous " ſhall

---

[k] Abſit ut Hi, aut Ego, aut ullus mortalium tollat opinionem de Injuſtorum pœnis & Juſtorum præmiis. *Celſ. in Orig.* 120.

[l] Certe quemadmodum Tu, bone Vir, credis æterna ſupplicia, ſic etiam ſacrorum noſtrorum Interpretes. Tu ea minaris aliis, Illi contra Tibi. Conſiderandum igitur utra veriora, firmioraque; verbis enim ex æquo utrique contendunt. *Celſ. in Orig.* 408.

" ſhall be happy, but that the Wicked ſhall CHAP.
" ſuffer eternal Miſery in the next World; II.
" from which Doctrine, I pray God, that
" neither They, or any other Perſon may
" ever depart [m]."

PROCLUS, ſpeaking of the Joys of Heaven, ſays, " Of Him alone do They
" long to partake, burning with the De-
" ſire of his ineffable Nature and the Origin
" of all Good; and when they have aſcended
" to the Injoyment of this firſt Cauſe, they
" reſt in perfect Tranquillity, injoying the
" End of all their Wiſhes and Conſummation
" of their Bliſs in the ſweet Fulneſs of his
" Love, which all partake of, and by which
" all things are preſerv'd [n]."

PLO-

---

[m] Ceterum His qui Animam aut Mentem ſe habituros ſempiternam, illud cum Deo dicturus ſum; rectè eos ſentire quod felices erunt, qui bene vixerunt; Injuſti vero malis æternis tenebuntur, a quo dogmate, nec Iſti, nec Mortalium quiſquam unquam reſiliat. *Celſ. in Or.* 409.

[n] Illum ſolum participare cupiunt, quia flagrant deſiderio Illius ignotæ Naturæ, & Fontis ipſius Boni, & quum ad hanc uſque cauſam aſcenderunt, in tranquillitate ſunt, & ſperatorum fructuum & exoptatorum Bonorum perceptione verſantur, & fruuntur ſuavitate Illius

CHAP. II.

PLOTINUS is very full and clear upon this Subject in the following Paſſages: "It behoves him then, who looks upon this "ſovereign Beauty, wholly to diſregard all "inferior Attractions; and conſidering all "earthly Beauties as Images, Traces, or "Shadows, to fly immediately to That of "which Theſe are only the Reſemblances: "Let us then, my Friends, depart hence, "haſtening to that delightful Country; for "That is our Country from whence we "came forth, and there is our Father[o]."

"THE Soul as it draws near, turning "itſelf, as it were, about Intelligence, ſees "and is wholly taken up with the Contem-"plation of it, and through it beholds even "God Himſelf; and this is the ſecure and "happy Life of the Gods, remote from all "Appre-

---

Illius amoris quem omnia habent, & quo omnia tenentur. *Proclus* 105 *a. Edit. Hamb.* 1618.

[o] Oportet autem hoc pulchrum intuentem nihil penitus corporeæ Pulchritudinis ultra ſpectare, ſed cognoſcentem corporea hæc eſſe imagines, veſtigiaque & umbras; ad illud omnino confugere cujus hæc ſimulachra ſunt: Abeamus igitur hinc Amici in Patriam dulcem confugientes; Patria vero noſtra ibi eſt unde venimus, ibidem quoque Pater. *Plotinus* 56. *Baſil.* 1580.

" Apprehenſions of Evil: but there are dif- CHAP.
" ferent Manſions and Degrees of Happineſs II.
" all around this univerſal King, who is
" Himſelf the Cauſe and Author of all good,
" and by whoſe gracious Favour are all
" Things[p]."

" In Heaven there is no need of Speech
" or Words, which we are forced to make
" uſe of here below to expreſs our Wants
" and imperfect Meaning by: there every
" thing is carried on according to Nature in
" the moſt exact Harmony and Order; no
" need of verbal Commands, no need of
" Councils or Conſultation, for they know
" mutually among themſelves their proper
" Employments, each by the Notices of his
" own Mind; as we ourſelves even in this
" World many times perceive another's
" Thoughts by looking at Him, tho' he is
" ſilent:

---

[p] Anima extrinſecus circa Intellectum ſe verſans, Ipſum circumſpicit, quin etiam intima ejus inſpiciens, per Ipſum videt & Deum; atque hæc eſt illæſa, felixque Deorum vita, à malis omnino remota: at vero ſunt prima bona, ſunt & ſecunda, ſunt quoque tertia; cunctaque circa Regem univerſorum; Ipſeque Rex bonorum omnium cauſa eſt, & Illius gratia omnia. *Plotin.* 73.

CHAP. II.

" ſilent: But there, all Subſtance is pure,
" and every Inhabitant, as it were, all over
" Eye. Nothing there lies hid, Nothing
" is counterfeited, but without Utterance,
" Another underſtands Him [q]."

" THERE the heavenly Inhabitants live
" in Tranquillity, having Truth itſelf for the
" Author of their Being, their Eſſence, and
" their Support: there They not only ſee
" things as they are produced, but conſider
" them in their firſt Principles, and behold
" Themſelves in Thoſe about them; for
" there all Things are naked and open,
" without Obſcurity, without Obſtructions.
" Every one is known to all the reſt, in
" all, and in every part conſpicuous; for
" Light

---

[q] In cœlis vero non utuntur ſermonibus qualibus apud nos ob indigentiam vel ambiguitatem, uti conſueverunt, & cum certo quodam ordine, ſecundumque naturam ſingula illic agant, nec imperant aliquid, neque conſultant: cognoſcunt vero mutuo inter ſe ſua per reciprocam conſcientiæ notionem; quando & hic multa etiam in tacentibus intuitu ſolo percipimus: ibi vero omne corpus eſt purum & quilibet habitantium totus eſt velut oculus. Nihil ibi eſt occultum, nihil fictum, ſed priuſquam dixeris, intelligit alter. *Plot.* 385 E.

" Light unites with Light. Every one poſ- CHAP.
" ſeſſes all Things in himſelf, and again be- II.
" holds all Things in every other; all Things
" then are every where, ſurrounded with
" immenſe Splendour. Motion there is ab-
" ſolutely free and pure, for the Motion of
" one does not interfere with that of ano-
" ther: Reſt alſo is there ſubject to no
" Change or Diſturbance, for it is not mixt
" with things in their Nature variable.
" Beauty there is Beauty in the abſtract, and
" not as a Quality inherent in its Subject.
" We may be farther aſſured that They who
" ſee theſe things will be never tired with
" the ſight of them, nor ſhall any fulneſs or
" loathing ever cauſe them to deſiſt from be-
" holding them; for there will be no Hun-
" ger or Emptineſs in any one, which by
" being filled or ſatisfied will blunt the
" Appetite or abate the Admiration [r]."

" FOR

---

[r] Facilem illic Superos vitam agere, veritatemque ipſam, Eorum genetricem eſſe, Eſſentiam & Nutrimentum: item illos cernere non illa quidem, quæ generationi ſubjecta ſunt, ſed quæ ſint in Eſſentia, videre quoque ſeipſos in aliis; omnia enim illic undique perſpicua ſunt, nihil ibi tenebroſum, nihil obſiſtens; ſed omnis Illis omnibus eſt conſpicuus, intrinſecus atque per omnia: Lumen

CHAP. II.

" FOR that moſt holy and moſt ancient of
" the Gods breaks forth upon the other
" Deities from his hidden Throne of Dark-
" neſs, and riſing upon them from on high,
" fills them all with Light. Alſo He raiſes
" the inferior Spirits towards Himſelf, and
" enables them by degrees to ſupport his
" Preſence, who were at firſt ſtruck with
" Aſtoniſhment at his inſufferable Bright-
" neſs. But ſome there are, who are ena-
" bled to make nearer Approaches to Him,
" while others who partake not ſo plenti-
" fully of his Nature, are ſomewhat trou-
" bled at his Preſence; but they all behold
" him in proportion to their Strength, and
" are fill'd with the Effluence of his Glory.
" But they who are all over ſteep'd, as it
" were,

---

men namque Lumini occurrit ubique. Quilibet in ſe habet omnia, & omnia rurſus in alio conſpicit, cuncta igitur ubique ſunt: ſplendor ibi micat immenſus: Eſt ibi motus proculdubio purus, non enim procedentem confundit motum motor alienus: Status etiam illic nulla mutatione turbatur, non enim inſtabili natura miſcetur. Pulchrum præterea ipſum Pulchrum eſt, quoniam non ineſt Pulchro. Exiſtimandum præterea Illos qui illa vident nunquam videndo defatigari, nec ſatietate ullâ unquam adduci, ut videre deſiſtant, neque enim vacuitas erit in aliquo, ut deinde impletus & ſatur finem faciat intuendi. *Plot.* 545.

" were, in Nectar, (for this heavenly Beau- CHAP.
" ty diffuſes itſelf through the whole Soul) II.
" do not become only bare Spectators; for
" in this happy Place, He who ſees, and the
" Object ſeen, are no more ſeparate and a-
" part from each other; but He who ſees
" to perfection, poſſeſſes within Himſelf the
" very thing he ſees, *&c* [f]."

" AFTER this the Soul ſhall be wholly
" rais'd to that Place where ſhe ſhall finally
" be capable of attaining the Object of all
" her Love, nor will ſhe ever reſt ſatisfied
" until ſhe has obtain'd it; then ſhall ſhe
" ſee

---

[f] Divinus autem Ille & antiquiſſimus Deorum deſuper Diis ceteris effulget ex occulto quodam & ab excelſo Illis exoriens illuſtrat omnia numina, implens ſingula lumine; tum vero ad ſe Inferiores animas excitat, qui deinceps convertuntur ad Ipſum, cernere non valentes, ceu ſolem; ſed alii quidem perſpiciunt erecti ab Ipſo, ejuſque intuitum facile perferentes; alii vero turbantur, quotcunque longius ab Ipſius natura diſtant: Ipſum vero quicunque poſſunt ſinguli videant, & quod Ipſius eſt ſuſpiciunt; qui vero per totum quaſi Nectare perfuſi prorſus implentur, cùm per totam animam ſe infuderit Pulchritudo, non ſolum ſpectatores evadunt; non enim ulterius hic quidem ſpectator extra eſt, & ſpectaculum ſimiliter extra, ſed qui acutè perſpicit rem habet in ſeipſo perſpectam, &c. *Plot.* 551.

CHAP. II.

" ſee Beauty in its full Perfection, even the " Supreme Being himſelf, and being in- " liven'd by his Preſence, ſhe ſhall go on " from Strength to Strength, till ſhe be " made one with Him, and dwells in the " full Contemplation of Him, which is the " ultimate End of all her Wiſhes and De- " ſires[t]."

" IN this heavenly Choir, He beholds " the Fountain of Life, the Spring of Intel- " ligence, the Origin of all Being, the " Cauſe of all Good, and the Principle of " the Soul: all which are not derived from " God, ſo as any ways to leſſen Him, for " God is not compos'd of Matter. Herein " then conſiſts our chiefeſt Good, and to " depart from hence is nothing elſe, but " to loſe our ſelves, and become leſs. " Here the Soul may repoſe itſelf, and here " alone be free from Evil. Here it may be " ſaid

[t] Poſthæc illic prorſus attollitur Anima, potens videlicet quod amat denique conſequi, nec prius deſiſtit, quam aſſequatur, ubi tandem omnia Pulchra, & vere exiſtentia cernit, & impleta Entis ipſius vita valde corroboratur; ſitque & Ipſa ipſum verè Ens, habitatque verè comprehendens & quod jam diu quærit, perſpicue ſentit. *Plot.* 722.

" ſaid truly to underſtand, and truly live, CHAP.
" not ſubject to the Guidance of unruly II.
" Paſſions. Here to live is the Act or Exer-
" tion of Intelligence, which produces even
" the Gods into Being, while it gently
" moves the Almighty in ſome hidden and
" unknown Manner; it begets likewiſe
" Beauty, it begets Juſtice, and generates
" even Virtue itſelf; for all theſe things
" does a Soul bring forth fill'd with the di-
" vine Preſence, which is the Beginning
" and End of all its Hopes; the Beginning
" as it proceeds from thence; and the End
" becauſe there is its chiefeſt Good, and be-
" ing arriv'd there, ſhe injoys the Perfections
" of her firſt Original. For the Soul in its
" natural State loves God, and deſires to be
" united to Him with all the Ardour of a
" moſt devout Affection, and indeed there
" is nothing beyond this to be wiſh'd for;
" but then we muſt lay aſide every Weight,
" and withſtand thoſe Temptations which
" on all ſides ſurround us, and rely upon
" Him alone. Wherefore let us haſten from
" this ſublunary World, and grieve that
" we have ſtill the leaſt Attachment to fix
" us down to the Concerns of it, ſo ſhall
" we embrace God with our whole Soul;

CHAP. II.

" and there will be nothing left in us to
" hinder our cloſe Conjunction with Him.
" In that happy State we ſhall ſee God,
" and (as much as may be) ſee ourſelves
" all over inlighten'd, full of intelligible
" Light, even Light itſelf, pure, lively and
" ſublime [u]."

---

[u] In hoc autem choro inſpicit Vitæ fontem, fontem Mentis, Entis Ipſius principium, Boni cauſam, Radicem Animi, quæ quidem non ita ex Deo affluunt, ut Eum comminuant, non enim moles eſt Deus; hîc profecto bonum conſiſtit noſtrum; hinc procul abeſſe nihil aliud eſt quam eſſe minus; hîc Anima requieſcit; hîc tantum animus è malis eſt liber; hic verè intelligit, nec ullis eſt obnoxius paſſionibus, hic ſolum vivere revera contingit; illic enim vivere Mentis eſt actus; Actus autem Deos quoque generat, dum attingit Deum tactu quodam occulto atque tranquillo; generat autem Pulchritudinem, generat & Juſtitiam, generat ipſam quoque virtutem; hæc enim Deo prægnans Anima parit, atque id animo principium eſt & Finis; Principium quidem quoniam inde procedit; Finis autem quoniam illic ejus eſt Bonum, pervenienſque illuc, Ipſe, hoc ipſum quod erat, evadit. Animus in naturali habitu conſtitutus amat Deum, Deo commiſceri deſiderans, quaſi pulchram virginitatem honeſto affectans amore.—Et profecto nullo illic eſt opus ulterius; ſed contra cætera prorſus deponere debet & in eo ſolo conſiſtere, reliquis penitus amputatis, quæ circum nobis adhærent; quemobrem hinc emigrare properandum eſt, dolendumque nobis quòd hîc aliqua ex parte alligati

gati vivamus, ut toto penitus animo complectamur Deum, nihilque reliqui ſit in nobis, quo non pariter attingamus. Jam vero in eo vivendi ſtatu, videre licet Deum, & (quemadmodum fas eſt) videre ſe-ipſum quidem illuminatum, Intelligibili jam lumine plenum, imo vero lumen Ipſum, purum, leve, ſublime. *Plotin.* 768.

CHAP. II.

CHAP. III.

The Teſtimony of ſome Moderns, that the Ancients, particularly the Philoſophers, did believe the Doctrine of future Rewards and Puniſhments.

AFTER all theſe lively Deſcriptions of another Life after this, and the open Profeſſions the Philoſophers have made of their Belief of future Rewards and Puniſhments, if there can the leaſt Doubt remain in the Reader's Breaſt of the Truth and Sincerity of ſuch Profeſſions, it muſt ariſe from the Influence and Prepoſſeſſion of a few random Expreſſions, now and then thrown out, to depreciate the Philoſophers, by certain Perſons, who thinking themſelves obliged to ſay ſomething out of the common Road, very frequently diſcover their Ignorance and Want of Senſe in the very atttempt to diſplay their Learning: But that

ſuch

ſuch Pretenders to Knowledge, ſuch empty Mimicks of real Worth, may no longer impoſe upon Perſons of good Underſtanding, whoſe Education or Buſineſs in Life may not afford them means or time to make particular Inquiries themſelves; I ſhall, in the next place, bring the Opinions of ſome very eminent Men among the Moderns to prove, that the Ancients, particularly the Philoſophers, did faithfully and ſincerely believe a future State, *&c.* And if the Reader pleaſes to recollect from what is paſt, as well as to obſerve in what's to come, the ſeveral Inducements they had for this their Belief, the Motives and Reflexions which led them to it, and likewiſe for what things, and on what account They expected ſuch a State, He will have very little reaſon to queſtion their Faith in this Particular, eſpecially when He ſees Men of great Character for Learning and Wiſdom in the Chriſtian World, make not the leaſt doubt of it. CHAP. III.

THE firſt which I ſhall mention is *Grotius*, who ſays, " That the Soul ſurvived the " Body, is a very ancient Tradition deliver- " ed down to us by our firſt Parents, and re- " ceived by almoſt all civilized Nations in

CHAP. III.

" the World, as appears from *Homer* and " the Philoſophers, not only among the " *Grecians*, but the ancient *Gauls*, who " were call'd *Druids*, and from the *Brach-* " *mans* among the *Indians*, and from thoſe " Accounts which very many Writers have " given us of the *Ægyptians*, *Thracians* " and *Germans*. Moreover, that we may " find many things concerning a future " Judgment not only among the *Greeks*, " but alſo among the *Ægyptians* and *In-* " *dians*, we may learn from *Strabo*, *Dio-* " *genes Laertius* and *Plutarch*; to which " we may add the commonly received No- " tion of a general Conflagration. And " even of later Days, when the *Canaries*, " *America* or any other foreign Country " was firſt diſcovered, this ſame Opinion of " the Soul's Immortality and a Judgment to " come, was found likewiſe among them [a]."

Again

---

[a] Animum ſupereſſe corpori antiquiſſima traditio eſt, à primis Parentibus ad Populos moratiores pene omnes manavit, ut ex Homeri carminibus apparet, & ex Philoſophis non Græcorum tantum, ſed & Gallorum veterum, quos Druidas vocabant, & Indorum quos Brachmanes, & ex iis quæ de Ægyptiis & Thracibus, quin & Germanis Scriptores plurimi prodiderunt.

Quin

Again He ſays, " There is no reaſon in the " World why the Reſurrection from the " Dead ſhould be thought incredible, ſince " many learned Men, as *Zoroaſter* among " the *Chaldeans*, almoſt all the *Stoicks*, and " *Theopompus* among the *Peripateticks*, " not only believed it poſſible, but that it " was certainly to be expected [b]."

CHAP. III.

MEIBOMIUS on theſe Words of *Epicurus* (*Mors nihil ad Nos*,) makes the following Obſervation; " This is an impi- " ous Opinion, chiefly levell'd againſt the " *Platoniſts* and *Ariſtotle:* for ſince Man " conſiſts of two Parts, of the governed, " and that which governs; the firſt indeed

---

Quin & de Judicio divino poſt hanc vitam plurima extitiſſe videmus, non apud Græcos tantum, ſed apud Ægyptios & Indos, ut nos Strabo, D. Laërtius, Plutarchus docent, quibus addi poteſt traditio de mundo conflagraturo.——Etiam cum in Canarias, Americam, & alia longinqua loca primum ventum eſt, reperta ibi quoque eadem de Animis & judicio ſententiæ. *Grot.* 1. *de Verit.* 22.

[b] Nulla eſt cauſa cur inter impoſſibilia habeatur reſtitutio diſſoluti corporis, cùm viri eruditi, Zoroaſter apud Chaldæos, Stoici prope omnes, & inter Peripateticos Theopompus eam & fieri poſſe & futuram crediderint. *Grot.* 2. *de Ver.* 10.

CHAP. III.

" periſhes and turns to Duſt, but the other,
" that is the Soul, lives and returns to God
" from whom it receives Reward or Puniſh-
" ment; thus the *Egyptian* Prieſts taught,
" thus the *Chaldeans*, thus the *Indian*
" Sages, and from the *Egyptians*, *Pythago-*
" *ras*, *Plato* and the other *Grecians* drew
" this wholeſome Doctrine, and which, by
" far the greateſt part of the World has
" embraced in theſe our Days [c]."

LORD *Herbert* reckons this one of thoſe five Points, which he ſays not only we ourſelves, but the People of the whole Earth ſhould believe as a certain Truth, " That " from the Juſtice and Goodneſs of God we " ſhall be rewarded or puniſh'd, not only in " this Life, but in that to come [d]." And in another

[c] Impia & hæc opinio eſt adverſos Platonicos & Ariſtotelem præcipuè directa; cum enim ex duobus conſtet Homo, ex imperante & eo cui imperatur; hoc quidem diſſolvitur, & in terram redit; illud autem ſeu Anima vivit & ad Deum revertitur; à quo præmia aut pœnas habet; ſic docuerant Ægyptii Sacerdotes, ſic Chaldæi, Indorumque Sapientes; ab Ægyptiis Pythagoras, Plato, aliique Græci ſanam eam doctrinam hauſerant, & melior orbis Pars eandem amplectitur hoc noſtro tempore. 10 *Di. Laert.* 139. *in Not.*

[d] Non tantum noſtri, ſed univerſi orbis Cœtus pro veris indubitatiſque habere debent, nempe dari ex Bonitate

another place he calls this Opinion, *Solennem illam Notitiam communem*[e]. CHAP. III.

ELSEWHERE He ſpeaks in this manner; "It remains that we explain what the Gentiles thought concerning future Rewards "and Puniſhments, for this ſeems an Article "of the more ſerious Religion of the Ancients, collecting it from the Notion of "the divine Juſtice and Goodneſs, which "Attributes of Almighty God, that they "were own'd and acknowledg'd by Them, "all ancient Teſtimonies loudly bear witneſs. That the Supreme Being was to be "worſhipp'd for his own ſake, the Gentiles "readily determin'd, ſince They believed the "moſt excellent Nature worthy of the higheſt "Adoration; but beſides this, from his infinite Goodneſs They hoped for ſome "better State hereafter, than They found, "They could ever obtain in this Life: It "being as it were graffed in their very "Souls, that God was both able and willing to recompenſe them in the next "World

---

nitate Juſtitiaque divinâ, præmium vel pœnam, tum in hac vita, tum poſt hanc vitam. *Rel. Gent.* 2.

[e] *Rel. Gent.* 283.

CHAP. III.

" World for any Deficiency of Happineſs in
" this, provided They were not wanting to
" Themſelves: neither could They ima-
" gine, that human Virtue and Goodneſs
" was ſo hateful to the Gods, that the Con-
" dition of the Pious and Upright even to
" Eternity ſhould not be incomparably more
" happy, than that of the Wicked and Ir-
" religious. Laſtly, the Schools both of
" their Philoſophers and Divines taught,
" that nothing is more conſonant to the
" divine Nature, than that God would re-
" ward the Righteous and puniſh the
" Wicked [f]."

BISHOP

---

[f] Quid de præmio & pœna ſenſerint Gentiles, explicandum manet; hæc quippe ſincerioris veterum religioſi cultus videtur Pars, utrumque ex Juſtitia & bonitate divina colligentes quæ ſumma Dei Opt. Max. attributa ab Illis agnita fuiſſe, cuncta apertè clamant vetera teſtimonia, Deum quidem ſummum——ſimul etiam quod pro bonitate ejus beatiorem ſtatum, quam hâc in vitâ conſequi poſſent, ſperaverant; uti quorum animis inſitum eſſet, Deum hâc noſtra meliorem vitam largiri poſſe & velle, modo Homines ſuis non deeſſent partibus. Neque enim exiſtimabant adeo inviſam & exoſam Diis humanam eſſe virtutem, ut non beatior Bonis, Piiſque quam ſceleratis, Impiiſque viris adiceretur vel in æternum Status. Nihil tandem magè congruum Naturæ divinæ eſſe docuerant, tum Philoſophorum,

BISHOP *Stillingfleet* ſays, " The Rea- CHAP.
" ſon why *Moſes* did not inſiſt more on the III.
" Exiſtence of God and the Immortality of
" the Soul, was becauſe theſe in the time
" of the writing of his Books were believ-
" ed with an univerſal Conſent of Man-
" kind[g]." And Biſhop *Wilkins* to the ſame purpoſe: " Nothing hath been more uni-
" verſally believed in all Places and Times
" than the Diſtribution of future Rewards
" and Puniſhments to Men according as
" their Lives and Actions have been in this
" World, and all ſorts of Profeſſions of
" Men, as Princes, Stateſmen, Philoſo-
" phers, Artiſts, *&c.* have had great Im-
" preſſions upon their Minds, *&c.*——In
" brief, all the Atteſtations among them
" concerning the Soul's Immortality are
" founded in their Belief of the Neceſſity
" of this Principle, That there muſt be a
" future State of Rewards and Puniſh-
" ments[h]." Dr. *Barrow* ſays, " As to the
" evident Diſcovery concerning the Immor-
" tality

ſophorum, tum Theologorum Gentilium ſcholæ, quam ut bona Bonis, mala Malis remetiretur Deus. *Rel. Gent.* 275.

[g] *Orig. Sacr.* 244. *Camb.* 1702.

[h] *Nat. Rel.* 149. 151. *Lond.* 1693.

CHAP. III.

" tality of Man's Soul, or a future State, " even the Gentile Theology ſeems to have " out-gone the Jewiſh, grounding upon their " reveal'd Law [i]." Dean *Sherlock*, in his Diſcourſe of the Immortality of the Soul, ſpends one whole Section in proving it from the univerſal Conſent of Mankind, particularly the Philoſophers, in the Belief of it [k]. And ABp *Tillotſon* tells us, " That our " Souls are of an immortal Nature, and " paſs into another State upon the Diſſolu- " tion of our Bodies, is a natural Notion " and Dictate of our Minds [l]." And which proves this Aſſertion true, he ſays in another place, " It appears that all People and Na- " tions of the World did univerſally agree " in this Apprehenſion, that their Souls did " remain after their Bodies, and paſs into " a State of Happineſs or Miſery according " as They had demean'd themſelves in this " Life [m]."

AGAIN, " As for the two other Prin- " ciples of natural Religion, the Immorta- " lity of the Soul and a future State, I do " not

---

[i] 2 *Barr.* 210.
[k] *Chap.* 2. *Sect.* 3.
[l] 3 *Till.* 111.
[m] 3 *Till.* 127.

" not find but that They are rather ſuppos'd, CHAP.
" than expreſſly reveal'd in the Bible; for if III.
" there were no Revelation, Men might be
" perſuaded of Theſe. And ſo the Heathens
" were by Arguments drawn partly from the
" Operations of the Soul, and partly from
" the Juſtice and Goodneſs of God [n]." "The
" Immortality of the Soul, which is a Prin-
" ciple of natural Religion, is not any where
" that I know of expreſſly aſſerted in Scrip-
" ture, nor need it be ſo, being to be known
" by natural Light without divine Revela-
" tion; but divine Revelation did always ſup-
" poſe it, and take it for granted, as one of
" the Foundations of Religion [o]." Agreea-
ble to theſe Notions, Bp. *Leng* ſays, " that
" a future State is a Thing rather taken as an
" allowed Principle of natural Religion, than
" offered to be formally proved by the firſt
" Revelation, which is a plainer Evidence
" of its being anciently believ'd, than any
" explicit Declaration of the Truth of it
" would be [p]." Again thus; " All Socie-
" ties of Men, that have ever ſubſiſted in
" the World in any tolerable Order, have
" always

---

[n] 3 *Till.* 414. 607.
[o] 3 *Till.* 414. 607.
[p] *Leng* 115. *Boyle's Lect.*

CHAP. III. "always profeſt the Belief of God's Exiſtence "and an Expectation of ſome divine Re- "wards and Puniſhments, and that this "Belief or univerſal Conſent did not ariſe "from any Art or Contrivance, or Compact "of Men, in order to keep one another in "awe, but was really antecedent to it, and "built upon a more univerſal Principle [q]." "What Opinion *Plato* had of this Matter "is evident from the whole Tenour of his "Writings, the great Deſign of which is to "eſtabliſh the firſt Principles of Religion and "Morality, the Being and Providence of "God, the natural and eternal Diſtinction of "Good and Evil, the Immortality of the "Soul and a State of future Rewards and "Puniſhments [r]." "And we have ſeveral "Inſtances of the Sentiments of Philoſo- "phers who lived before *Plato*, who made "both the Being of God and the future State "of the Soul, not only an Article of their "Creed, but a Principle of their Philoſo- "phy [s]." "For they were upon good "Grounds of Reaſon convinced of ſome of "Thoſe great Truths, which are ſtrong Mo- "tives

---

[q] *Leng.* 126. *Boyle's Lect.* [r] *Id.* 136.
[s] *Id.* 143.

" tives to Obedience to the Law of Nature; CHAP.
" ſuch as the Immortality of the Soul, and a III.
" future State of Rewards and Puniſhments [t]."

DR. *Clark* is of the ſame Opinion with the great Men before mention'd, as we may ſee by the following Paſſages: " That the " Soul ſhall ſurvive the Diſſolution of the " Body, and be capable of receiving in a " future State the Rewards or Puniſhments " due to the Good or Evil it had done in " this Life, was clearly enough deducible " from the Light of Nature, and proved " by undeniable Reaſonings [u]." " The " wiſeſt and beſt Men therefore even in the " Heathen World, have in all Ages and in " all Nations, from the Conſideration of the " Nature and Reaſon of Things, from their " Ideas of the Attributes and Perfections of " God, and from the unequal Diſtribution " of Things in the preſent Life, juſtly and " ſtrongly argued themſelves into a Belief " and Expectation of a future and better " State. They argued that nothing could " be imagin'd more vain and empty, no-
" thing

---

[t] *Leng.* 350. *Boyle's Lect.*
[u] *Clark.* 215. *Poſth. Serm.*

CHAP. III.

" thing more void of all Marks of Wiſdom,
" than the Fabrick of the World and the
" Creation of Mankind, if all this was done
" without any farther deſign, than only
" for the maintaining a perpetual Succeſ-
" ſion of ſuch a ſhort-lived Generation of
" Mortals, as we at preſent are, to live in
" the utmoſt Confuſion and Diſorder for a
" few Years, and then periſh eternally into
" Nothing. They argued that ſince this
" could not rationally be the Caſe, there
" muſt conſequently be a future State,
" *&c* [w]." " That the Soul of Man is im-
" mortal, and ſhall ſurvive after the Diſſolu-
" tion of this corruptible Body, is a Truth,
" which has always been thought even na-
" turally demonſtrable from Principles of
" the beſt Philoſophy; and that Man is a
" Creature capable of doing Good or Evil,
" and conſequently of giving an Account of
" his Actions and of being judged, reward-
" ed or puniſh'd, is alſo very evident to
" Reaſon; all this has been collected by
" the wiſer and more conſiderable Part of
" Men, even among the Heathens Them-
" ſelves [x]." " IT

---

[w] 5 *Clark.* 339.
8 *Cl.* 142.

CHAP. III.

" IT has pleaſed God much more general-
" ly to try his beſt Servants with various
" Afflictions and Sufferings, than with tem-
" poral Proſperity. By the wiſeſt and moſt
" rational Men, even in the Heathen World,
" was this Conduct of Providence obſerved,
" and it was very reaſonably applied by
" Them, as a ſtrong Argument to convince
" Themſelves of the Certainty of a future
" State[y]." " By the Light of Nature it-
" ſelf this Doctrine was known with great
" Certainty, that God would reward every
" Man according to his Deſerts; it being
" evidently contradictory to the very No-
" tion of the Being of God, *&c*[z]." " To
" the many natural Proofs therefore of the
" Immortality of the Soul; the beſt and
" wiſeſt Men among the Heathens added
" this moral Argument alſo, that ſince
" God could not but be Juſt and Good, and
" yet Juſtice and Goodneſs did not ſufficient-
" ly appear in the preſent Diſpenſation of
" Providence, therefore there would cer-
" tainly be a future State, wherein ſhould
" finally be rendered to every Man accord-
" ing

[y] 8 *Clark* 329. [z] 9 *Cl.* 187.

CHAP. III.

" ing as his Deſerts ſhould be [a]." " The " Immortality of the Soul, has been com- " monly believed in all Ages and in all " Places, and by the almoſt general Conſent " of all the moſt barbarous Nations under " Heaven; and the moſt learned and think- " ing part of Mankind at all Times and in " all Countries, where the Study of Philo- " ſophy has been in any meaſure cultivated, " have almoſt generally agreed, that 'tis ca- " pable of a juſt Proof from the abſtract Con- " ſideration of the Nature and Operations " of the Soul itſelf [b]."

---

[a] *Cl.* 189. 368.

[b] *Clark's Attrib.* 263.

CHAP.

CHAP. IV.

What ſort of Rewards and Puniſhments the Philoſophers held abſurd and ridiculous, and therefore did not believe in a literal Senſe.

FROM the Teſtimonies of theſe great Men juſt mention'd, it is evident that Mankind from the Dictates of their own Minds, and from the Strength of natural Reaſon, without any particular Revelation, might eaſily have a Notion of future Rewards and Puniſhments, and by the many expreſs Authorities of the Antients themſelves in a former Chapter, it manifeſtly appears, that in fact They had ſuch a Notion. We may obſerve likewiſe that their Deſcriptions of theſe Things have ſcarcely the leaſt Tincture of Groſſneſs, Abſurdity or material Mixture; but are pure, ſpiritual and abſtracted from all corporeal Injoyment or Suffering.

CHAP. IV.

And indeed I purpoſely omitted all figurative, poetical or metaphorical Deſcriptions, ſuch as the *Elyſian Fields*, *Rivers of Forgetfulneſs*, *endleſs Labours*, *&c.* which now and then the Philoſophers mention in their external Doctrine to the Apprehenſion of the Vulgar, becauſe I know They are not permitted to believe them figuratively; tho' at the ſame time we muſt be ſenſible, that our own Religion greatly abounds with Figures, Dreams, Viſions, Types, Metaphors, Allegories, Myſteries, *&c.* and with relation to this very Subject, how many ſeemingly corporeal, earthly, and worldly Deſcriptions may we meet with? Such as, *gnawing Worms*, *Fire and Brimſtone*, *weeping and gnaſhing of Teeth*, *endleſs Darkneſs*, *eating and drinking in a Kingdom*, *ſitting on Thrones*, *new Wine*, *Palms in our Hands*, *Crowns and Scepters*, *fine Cities*, *Doors of Emerald*, *precious Stones*, *Seas of Glaſs*, *&c.* all Theſe and many more ſuch like Repreſentations we approve of and defend, as They are ſuppos'd to be generally taken in a figurative, metaphorical Senſe, and are judged very expreſſive to our weak Capacities, of ſuch things, as ſhall happen hereafter: but it may be thought exceeding hard

and

and injuſt, that ſome little Indulgence of this kind will not be allowed to Others; for on the bare mention of them, we immediately ridicule and utterly reject all their Stories and Deſcriptions, which in the literal Senſe carry with them the leaſt Abſurdity, tho' in fact their Figures, Alluſions, *&c.* are altogether as natural and proper as our own, nay oftentimes juſt the ſame. But that this Objection, unreaſonabe as it is in our Mouths, may have no Weight to leſſen our Opinion of the real Belief of the Philoſophers, I ſhall in the next place ſhow, that They either held ſuch corporeal Rewards and Puniſhments abſurd and ridiculous, or did not believe them in a literal Senſe; and this I ſhall do in their own Words.

CICERO gives us this Caution, "Do not "believe (what you may often read in Le- "gends) that They who have committed any "impious or wicked Act, are really tormen- "ted by Furies with burning Torches. E- "very one's own Roguery and his own Ap- "prehenſions make Him uneaſy, his own "Wickedneſs continually haunts and drives "him on to Diſtraction; his own evil "Thoughts and the Terrours of a guilty

CHAP. IV.

" Conſcience diſturb and frighten him;
" Theſe are the Furies, which for ever infeſt
" the Impious, Theſe are the Torches,
" Theſe the burning Flames[a]."

AGAIN he ſays, " Tell me, I pray you,
" if ſuch things, as Theſe fright you, *viz.*
" a Dog with three Heads at the Gates of
" Hell, the roaring of *Cocytus*, or the Paſ-
" ſage over *Acheron*, *&c.* Do you think
" me ſo mad, as to believe ſuch things? or
" what mighty Trouble is it to confute theſe
" Hobgoblins of the Poets and Painters,
" for who is ſo ſilly, as to be uneaſy or
" diſturb'd at them[b]?"

" WHAT

---

[a] Nolite enim putare, quemadmodum in Fabulis ſæpenumero videtis, eos qui aliquid impiè, ſceleratèque commiſerunt, agitari & perterreri Furiarum tædis ardentibus. Sua quemque Fraus & ſuus Terror maximè vexat; ſuum quemque Scelus agitat, amentiâque afficit: ſuæ malæ cogitationes, conſcientiæque Animi terrent. Hæ ſunt Impiis aſſiduæ domeſticæque Furiæ, hæ Flammæ, hæ Faces. *Cic.* 2. *Orat.* 24. & 33. *Orat* 20.

[b] Dic quæſo num te illa terrent triceps apud Inferos Cerberus, Cocyti fremitus, tranſvectio Acherontis, &c? Adeo me delirare cenſes, ut iſta eſſe credam? aut quid negotii eſt hæc Poetarum, & Pictorum portenta convincere? quis eſt enim tam excors, quam iſta moveant? *Cic.* 1. *Tuſc. quæſt.* 5.

" WHAT old Woman is there ſo ſenſe- CHAP.
" leſs as to fear thoſe things, which you IV.
" yourſelves, without the Aſſiſtance of na-
" tural Philoſophy, would have been afraid
" of, *viz.* the Temples of *Acheron*, *&c.*
" ought not a Philoſopher to be aſham'd to
" glory in his not fearing, or in his having
" diſcovered the Falſity of ſuch Stories [c]?"

" I do not believe, that the Gods take
" delight in Ambroſia or Nectar, or in
" having beautiful Youths for their Cup-
" bearers: theſe things were the Inventions
" of *Homer* in applying human Appetites,
" or Neceſſities to the Gods [d]."

" FOR we find ſuch Opinions as are the
" Product of meer Invention waſte away by

 " Time,

---

[c] Quæ eſt Anus tam delira, quæ timeat iſta quæ vos, ſi Phiſica non didiciſſetis, timeretis? Acheruntia Templa, &c. non pudet Philoſophum in eo gloriari, quod hæc non timeat, & quod falſa eſſe cognoverit. *Cic.* 1. *Tuſc. Quæſt.* 21.

[d] Non enim Ambroſia Deos aut Nectare, aut Juventute pocula miniſtrante, lætari arbitror, &c. fingebat hæc Homerus, & humana ad Deos transferebat. *Cic.* 1. *Tuſc. Quæſt.* 26.

CHAP. IV.

" Time, and come to nothing, for who " now believes any ſuch thing as a *Centaur* " or *Chimæra?* Or what doting old Wo- " man can there now be found who is " frighted at thoſe Stories of Hell, which " were formerly ſo currently believed [e]?"

EVEN Poets ſometimes have exploded theſe groſs Repreſentations, tho' originally of their own raiſing; thus *Horace* ſays,

Dreams, magick Terrors, Miracles and Hags,
Hobgoblins, Spirits and Theſſalian *Tales*
Do you deſpiſe [f] *?* ——

AND *Ovid,*

Wonders I ſing, the Lyes of Ancient Bards [g].

The

---

[e] Etenim videmus cæteras opiniones fictas atque vanas diuturnitate extabuiſſe, quis enim Hippocentaurum fuiſſe aut Chimæram putat? Quæve Anus tam excors inveniri poteſt, quæ illa quæ quondam credebantur apud Inferos portenta, extimeſcat. *Cic.* 2. *Nat. Deor.* 2.

[f] Somnia, terrores magicos miracula, Sagas,
Nocturnos Lemures portentaque Theſſala rides?
2 *Hor.* 2 *Ep.* 208.

[g] Prodigioſa loquar, veterum mendacia vatum.
3 *Am.* 6 *El.* 17.

The Faith of Poets ſeldom Credit gains CHAP.
Scylla *by us*——— IV.
We Wings to Feet, and Serpents join to Hair,
We Tityon *ſtretch on wide-extended Plains,*
And give to Cerberus *his frightful Heads,*
We Giants make, &c.——
Endleſs the Liberties which Poets take,
Nor can one credit any thing They ſay[h].

I'd ſooner think Meduſa's *Head*
Was cover'd o'er with Snakes, &c.——
All theſe I'd ſooner much believe, than[i].———

LUCRE-

---

[h] Nec tamen ut Teſtes mos eſt audire Poetas—
Per Nos Scylla ———
Nos pedibus pennas dedimus, nos crinibus angues,
Nos quoque per ſpatium Tityon porreximus ingens
Et tria vipereo fecimus ora Cani.
Fecimus Enceladum, &c.
Exit in immenſum fœcunda licentia vatum
Obligat hiſtoricâ nec ſua verba fide.
Ov. 3 Am. 12 El.

[i] ——— Credam prius ora Meduſæ
Gorgonis anguineis cincta——&c.
Hæc ego cuncta priùs quam——*Ov. 4 Triſt. 7 El.*

CHAP. IV.

LUCRETIUS, as He is generally allowed not to believe future Rewards and Puniſhments in any Senſe, cannot be brought as an Authority in the preſent Caſe, and therefore the following Paſſage is only mention'd, as it may ſerve to illuſtrate the ſame Thought in other Authors,

Nor Tantalus *here dreads th' impending Stone,*
Nor greedy Vultures Tityon's *Liver gnaw,*
But He is Tityus *who conſum'd in Love*
Ten thouſand Torments prey upon his Soul,
Or whom ſome other pining Care brings low,
He Siſyphus *in Life who,* &c [k].——

SENECA adviſes us to think, "that "thoſe things which make the Shades be- "low

---

[k] Nec Miſer impendens magnum timet aëre Saxum Tantalus——
Nec Tityum volucres ineunt Acheronte jacentem——
Sed Tityus nobis hic eſt, in amore jacentem
Quem volucres lacerant, atque exeſt anxius Angor:
Aut alia quâvis ſcindunt cuppedine curæ
Siſyphus in vita quoque, &c.——

3 *Lucret.* 993.

" low terrible to us are a meer Fable; there CHAP.
" are no ſuch things as Darkneſs or Priſons, IV.
" no Lakes of Fire, or Rivers of Forgetful-
" neſs, no Tribunals or trembling Culprits.
" Theſe are all Fictions of the Poets to fill
" us with imaginary Fears[l]." " There is
" no Man ſuch a Child as to be afraid of
" *Cerberus* or Darkneſs, or of Hobgoblins
" with ratling Bones, *&c*[m]."

PLUTARCH ſays, " Many Lyes and
" Stories are told of this kind, ſuch as exalt
" to Heaven Things which are in their Na-
" ture corruptible, for as it is unlawful and
" abſurd to deny Virtue and Goodneſs to
" the divine Nature, ſo it is fooliſh and
" ridiculous to place earthly Things in
" Heaven[n]." IN

---

[l] Cogita illa quæ nobis Inferos faciunt terribiles, Fabulam eſſe. Nullas imminere mortuis tenebras, nec carcerem, nec flumina flagrantia igne, nec oblivionis amnem, nec Tribunalia & Reos. Luſerunt iſta Poetæ & vanis nos agitavere terroribus. *Sen. ad Marc.* 19.

[m] Nemo tam puer eſt, ut Cerberum timeat & tenebras, & larvalem habitum nudis oſſibus cohærentium. *Sen. Ep.* 24.

[n] Hujuſcemodi multa fabulantur commentitia, ea quæ natura mortalia ſunt inter cœleſtia referentes.

Atqui

CHAP. IV.

IN other places He ſays, " Now as to " thoſe frightful Stories of Things in an- " other World, which repreſent to us Spec- " tres and Apparitions, with dreadful Names " and burning Rivers, with many other ter- " rible Appearances, They are eſteem'd Lyes " and are ſcouted almoſt by every Body. " Againſt theſe Impoſitions then, let us al- " ways have this well-known Saying ready " in our Minds, that Poets have little re- " gard to Truth." And a Page or two farther, ſpeaking of ſuch Fictions, he ſays, " In which Allegories, one Thing is de- " clared and another underſtood °."

" AS I ſaid before, there are very few " that believe theſe Fictions and Old-wives " Fables; or if They do, They believe at " the

---

Atqui adimere ſemel Virtuti Divinitatem, nefas & illiberale, rurſus in cœlo locare terram, ſtultum ſit; Relinquenda igitur Fabulæ. 1 *Plut.* 35 F.

° Jam Illæ apud Inferos portentorum fictiones, quæ terribilibus nominibus ſpectra & ſimulachra fabricantur, ardentium fluminum, locorum horribilium, ac terribilium ſuppliciorum; ferè ab omnibus deprehenduntur eſſe fabuloſæ admodum: adverſum hæc ergo rurſus prompte id aures noſtras perſonet, Poëſi non admodum curæ eſſe Veritatem.——Quibus Allegoriis cùm aliud dicitur, intelligitur aliud. 2 *Plut.* 17 B. 19 E.

" the ſame time, that being initiated, and CHAP.
" making uſe of certain Expiations will pre- IV.
" ſerve them from the ill Effects of them in
" the other World [p]."

" FOR the Liver of a Man cannot laſt
" for ever to be the Food of Vultures, ſince
" it muſt either be conſum'd in the funeral
" Pile, or by Corruption; neither is the
" bearing of great Weights, or inſupporta-
" ble Labours inflicted as a Puniſhment in
" the other World, for there are no re-
" mains of Body long after Death, which
" can undergo ſuch kind of ſuffering [q]."

PLOTINUS ſpeaking of the Joys of Heaven, explains the common Conceptions of them in the following manner. " For
" what

---

[p] Et vero hæc ut dixi, non admodum multi metuunt, Matrum & nutricum opiniones ac fabuloſa commenta; & rurſus qui timent, quaſdam initiationes & expiationes putant opitulari, quibus purgati maneant apud Manes. 2 *Plut.* 1105 B.

[q] Non enim Vultures ſemper jacentium in terra depaſcuntur jecur; aut enim Igne Id, aut putredine abſumptum eſt; neque ponderum moles geſtandorum fatigant atque conficiunt corpora pœnas luentium, neque Reliquiæ ſunt corporum poſt mortem, quæ cruciatus ſuſtinere poſſunt. 2 *Plut.* 1130 D.

CHAP. IV.

" what elſe can be meant by the Gardens of
" *Jupiter*, but the Repreſentation and Splen-
" dour of his Preſence? and what again by
" this Splendour, theſe Graces, theſe Orna-
" ments of God, but the Beams or Efflux
" of his Reaſon? And *Venus* is ſaid to be
" born, when Reaſon is conceived in the
" Mind by the Underſtanding: this is that
" happy Fulneſs, that moſt beautiful Trea-
" ſure of reſplendent Riches, which on
" every ſide diffuſes itſelf; and this it is to
" be drunk with Nectar, for Nectar in Hea-
" ven is nothing elſe, but what the Gods
" imbibe; now what is ſubject to, or join'd
" to Mind, imbibes or draws to itſelf the
" Reaſon of Mind, but the Mind itſelf is
" at Reſt, ever ſatisfied with its own Ful-
" neſs, but it is neceſſary that Fables, *&c*[r]."

—" There every Individual ſhines forth in
" the

---

[r] Quid enim aliud Jovis horti ſignificare poſſunt, quam imagines, ſplendoreſque Ipſius? Quid rurſus ſplendores, ornamentaque Jovis ſunt, niſi Rationes ab Ipſo fluentes. Ratio autem ab Intellectu in anima concipitur, quando Venus nata dicitur; hæc eſt affluentia felix, Theſauruſque divitiarum pulcherrimarum jam palam & perſpicuè refulgentium; jam vero id ipſum eſt ebrium Nectare fieri. Quid enim aliud

apud

" the Whole; and again every Particular CHAP.
" and the Whole are at once conſpicuous IV.
" to each diſcerning Intelligence; juſt as if
" They were as quick-ſighted as *Lynceus*,
" whoſe Eyes are ſaid to have pierced to the
" very Bowels of the Earth. This Fable,
" I am of opinion ſignifies the Quick-ſight-
" edneſs of the heavenly Inhabitants [f]."

" As They do who apply Names and Ex-
" preſſions moſt eſteem'd among Men to
" divine Things, ſuch as an Underſtanding
" drunk with Nectar, going to Feaſts and
" Entertainments; and again, as the Poets
" have it, *Jupiter*'s Smiling, and many o-
" thers of the like kind, to repreſent to us,
" that moſt joyful, moſt amiable, and moſt
" deſirable

---

apud Deos eſt Nectar, quàm quod Deus Aliquis haurit; quod autem Menti ſubeſt, Mentis haurit Rationem: Mens autem ipſa, jam ſtatura conquieſcit. Oportet autem Fabulas, &c. *Plot.* 299.

[f] Illic autem ex Toto quodlibet ubique prodit, ſimulque extat quodlibet atque Totum; apparet quidem Pars, inſpicitur quoque ab eo, qui acutè cernat & Totum, ceu ſi quis talis ſit viſu, qualis fertur fuiſſe Lynceus, qui intima Terræ traditur radiis oculorum penetrare conſueviſſe. Hanc equidem fabulam ſupernorum oculorum perſpicaciam ſignificaſſe arbitror. *Plot.* 545 D.

CHAP. IV.

" deſireable Life, which we ſhall meet with " in Heaven [t]."

THERE is a Paſſage in *Strabo*, which not only ſpeaks of theſe things in particular that relate to another Life, but ſays, " that all " Stories and Fables concerning the Gods, " and the common Religion of the An- " tients in general, were the Inventions of " Poets, *&c.*" And ſince it contains the Reaſon and Foundation upon which ſuch Inventions were built, the Uſe they were of to the Publick, and the almoſt abſolute Neceſſity of receiving them; I ſhall beg leave, (tho' ſomewhat long) to tranſcribe it intire, that the Reader may at one View have a full Notion of their Sentiments concerning the vulgar Faith. He aſſures us, " That not only Poets, but long before " Them, Cities and Lawgivers made uſe of " Fables on a political Account, from an " Obſervation

[t] Quemadmodum faciunt & qui alia quoque nomina nobis amata transferunt ad Divina, quale illud eſt, Intellectus Nectare ebrius: item, ad convivium vitæ & pabulum; rurſus apud Poetas, Jupiter Ipſe ſubrifit; ſimiliaque permulta; eſt enim illic revera vitæ Sors libentiſſima, amabiliſſimaque & maximè omnium exoptanda. *Plot.* 721 D.

" Obſervation of the Diſpoſition and Hu- CHAP.
" mours of Mankind: for Man has a cer- IV.
" tain Itch after Knowledge, which is im-
" prov'd and heighten'd by the Pleaſure of
" fabulous Relations; for to ſuch, Children
" begin to liſten, and are more and more
" diſpos'd to attend to Inſtruction; the
" Reaſon is, becauſe Fables carry ſomething
" of Novelty along with them, not relating
" things plainly as They are, but dreſſing
" them up with Embelliſhments and Variety,
" ſince that is always beſt reliſh'd, which
" is new, and out of the way, and this it
" is which makes Men eager after Know-
" ledge, and if any thing wonderful or
" miraculous is mix'd with it, the Pleaſure
" is ſtill increas'd, and like a Charm works
" up the Appetite for Learning: therefore
" it is neceſſary from the very beginning
" to lay theſe Baits for Children; but in
" their more advanced Years, They ought
" to be led to the Knowledge of the Truth,
" their Underſtanding being grown ſtrong,
" and having then no need of being flatter'd
" or over-reach'd. But moreover All the
" Vulgar and Illiterate are in this reſpect
" Children, and love ſuch Stories; nay even
" the more knowing are in ſome meaſure

CHAP. IV.

" tickled with them; for Reaſon itſelf can-
" not altogether get the better of thoſe Pre-
" judices, They received in their tender
" Years: Beſides, as thoſe monſtrous Rela-
" tions are adapted not only to pleaſe, but
" to ſtrike Terrour, they muſt needs affect
" both Young and Old; for we uſe plea-
" ſant and merry Stories to intice and ex-
" hort to the Love of Virtue, and of fright-
" ful ones to deter from Vice and Wicked-
" neſs; of this ſort are Hags, Gorgons,
" Night-Mares, Hobgoblins, *&c.* Thoſe
" who live in Cities and populous Places
" are very often incited to noble Exploits,
" when They hear ſome ſort of Actions ex-
" aggerated and ſet in a pleaſing Light by
" the Beauties of Poetry, ſuch as the La-
" bours of *Hercules* and *Theſeus*, or the
" divine Honours paid to ſome other Hero;
" eſpecially when They ſee ſuch notable
" Events repreſented in Pictures, Statues, or
" upon their common Pots and Drinking-
" Veſſels; and theſe People are frighted
" from their wicked Practices, when they
" hear of Puniſhments or Judgments from
" Heaven, or ſee them repreſented in ſome
" frightful Appearances, or even imagine,
" that ſuch things have happen'd in the
" World.

" World. For it is impossible to conceive CHAP. IV.
" that Women, or the common Herd of
" Men, should ever be moved by philoso-
" phick Reasoning, or be led by it to Faith,
" Piety and Religion; but something of
" Superstition is absolutely necessary for
" this Purpose, which cannot be instill'd
" into Men without the Miraculous in Fa-
" ble; for the Thunder, Breast-plate, Tri-
" dent, Torches, Snakes and Spears of the
" Gods, and all the Trumpery of ancient
" Theology, are meer Fables received by the
" Founders and Rulers of Commonwealths,
" as so many Bug-bears to frighten the
" Minds of the Simple and the Ignorant.
" Therefore the Invention of Fables, *&c*."

THERE

---

[a] Primò omnium non Poetæ modò fabulas sibi delegerunt, sed multo ante Civitates & Legumlatores id fecêre utilitatis causa, & ad Naturalem respicientes animalis ratione præditi affectionem. Cupidus enim cognitionis est Homo, ad quam rem Fabularum studium aditum Ei parat; hinc namque incipiunt Pueri audire & magis magisque sermonibus auscultandis vacare: causa est quod Fabula novarum quædam rerum narratio est, non ea quæ sunt sed alia quædam ab his diversa recensens: jucundum autem est quod novum, & adhuc ignotum narratur, atque hoc ipsum est, quod cognitionis studiosos efficit. Quod si admirabilia & porten-

CHAP. IV. THERE are many other Paſſages both in ancient and modern Authors, from which (as

toſa fabulis admiſceantur, augetur voluptas, quæ quidem medicamenti inſtar diſcendi amorem ingenerat. Ab initio itaque neceſſe eſt hoc modo pueros inescari, progreſſu ætatis ad ipſorum rerum cognitionem ſunt adducendi, confirmata jam intelligentia, neque opus habente adulatoribus. Quinetiam quicunque literarum ſunt, & diſciplinæ rudes, pueri ſunt quodammodo, itidemque fabulas amant, quod ipſi eruditi etiam faciunt mediocriter: nam neque ratio illorum iis reluctari valet, atque conſuetudo a primis annis parta allicit. Porro cùm fabularum monſtra non tantum delectandi, ſed & terrendi facultatem habeant, utrique generi uſus eſt & apud pueros & apud adultos, nam pueris jucundas quidem proponimus fabulas, exhortandi gratia, terribiles autem ad deterrendum, eſt enim ejus generis, Lamia, Gorgo, Incubus, Larva. Et in urbibus habitantes Plerique jucundis fabulis ad honeſtatem excitantur, cùm audiunt a Poetis fabulosè res præclaras geſtas referri, Herculis puta, aut Theſei ærumnas, aut divinos alteri tributos honores; aut profecto cum hujuſmodi fictitios eventus picturis, ſtatuis, fictilibuſque operibus expreſſos vident. Iidem avertantur à vitiis cùm ſupplicia, terrores, minaſve divinitus miſſas, aut ſermone, aut aliqua aſpectu horribili figura exponi audiunt, aut etiam credunt talia aliquibus eveniſſe. Fieri enim non poteſt, ut Mulierum ac promiſcuæ turbæ multitudo philoſophica oratione excitetur, ducaturque ad Religionem, Pietatem, ac fidem; ſed ſuperſtitione præterea ad hoc opus eſt, quæ incuti ſine fabularum portentis

(as They expoſe the abſurdity of the commonly received Notions in Religion in general) we may reaſonably conclude what their Opinion was of Thoſe relating to future Rewards and Puniſhments in particular, but ſince They do not immediately mention this Subject, for brevity's ſake I ſhall paſs them over, and conclude with an unexceptionable Teſtimony of a very great Divine of our own Church, who ſays, "As to "*Ixion's* Wheel, *Siſiphus's* Stone, *Tanta-* "*lus's* Hunger and Thirſt, and *Prometheus's* "Liver being gnawed by a Vulture; the "wiſer among the Heathen look'd upon "theſe as fantaſtical Repreſentations of "ſomething that was real, *viz.* the grie- "vous and endleſs Puniſhment of Sinners, "the not to be endured, and yet perpe- "tually renewed Torments of the other "World [w]." CHAP. IV.

---

tentis nequit: etenim Fulmen, Ægis, Tridens, Faces, Angues, Haſtæque Deorum thyrſis præfixæ, atque univerſa priſca Theologia, Fabulæ ſunt, receptæ a Civitatum authoribus, quibus veluti larvis Inſipientium animos terrerent. Proinde Fabularum fictio, &c. *Strabo* 19.

[w] 2 *Till.* 352.

AN

ADDRESS

TO

FREE-THINKERS.

Mi Fili, [quoad Hæc] Juvenis adhuc es, neque dubito, quin temporis progreſſus effecturus ſit, ut & commutes, & contrariam ſuſcipias ſententiam: Expecta igitur obſecro, ut nunc de rebus maximis judicium feras; maxima autem illa res eſt, quæ Tu modò nullam eſſe cenſes, videlicet, ut Quis de Diis rectè ſentiens, bene vel malè, vitam inſtituat. 2 Plato 888.

ADDENDA

An Address to Free-Thinkers.

Gentlemen,

I MUST beg leave, as ſome Others have done before me, to divide you into ſeparate Claſſes: In the One, I place Thoſe, who being really in good earneſt in the Search of Truth, have without Prejudice conſidered, and have calmly, ſeriouſly, and with the utmoſt Diligence examin'd into the Obligation of the ſeveral Religions, or Sects of Religion which now prevail in the World; and who, after the matureſt Deliberation are ſatisfied, that there is nothing extraordinary, or immediately divine in any of Them; but that upon the whole, All which they contain or pretend to, (except what relates to our Duty to God and our Obligations to Morality) is meerly human Invention, and the Product of Deſign,

ſign, of Error, or of Enthuſiaſm. To ſuch of you as are truly ſincere in theſe your Profeſſions, and ſtrictly virtuous and upright in your Lives, tho' in this you go even as far as Deiſm itſelf, I have nothing at all at preſent to object; but muſt acknowledge with Dr. *Clark*[a], *that you are not far from the Kingdom of God, and that, being willing to do his Will, you ſhall know of the Doctrine, whether it be of God.*

But there is another ſort for whom we ought to be much more concern'd, who by one thoughtleſs Flight have paſs'd over not only the Bounds of all Religion, but even the Dictates of Wiſdom and common Prudence: Theſe are they, who from the Sparks of a natural good Capacity, having ſeen ſome Abſurdities, Contradictions or Things ridiculous in the Religion, or Sect of Religion into which They were initiated; and not having Strength and Patience to examine farther, have immediately rejected not only That, but all other Religions or fixed Notions whatſoever, and ever after lead a careleſs, indifferent, and perhaps an immoral Life,

[a] *Clark's Attr.* 173.

Life, being neither Atheiſt, Deiſt, Chriſtian, Mahometan, Libertine, or any thing elſe upon Principle. To ſuch, with great ſubmiſſion I would preſume to ſay, that you by no means act according to the Rules of Wiſdom and Prudence; and I am the more incourag'd to think you will bear this Freedom, as I am verily perſuaded your preſent unhappy Situation is not owing to Deſign, or wilful Obſtinacy, but to Inadvertency, and a too haſty Reſolution. I need not ſpend much time to convince you, that it is much below a Man of Senſe to act, or conclude any thing, without well weighing the Motives and Inducements, which lead him to ſuch Concluſion: This is ſo obvious, and has been ſo often inculcated, that Nothing but the vaſt Importance of Conſideration, and the great Negligence of Mankind, can juſtify the Repetition. My preſent Deſign then is not to prove the Neceſſity, but to incite you to the Exerciſe of this Duty; and that I may be the more likely to prevail with you to ſpend a few Minutes in the Peruſal of theſe Lines, and a few Hours after, in the earneſt and ſerious Review of ſome Particulars, I apprehend you have too ſlightly paſs'd over; it

will

will be proper to clear myſelf, and my Deſign of two or three things, which (whether with or without Reaſon is by no means proper now to determine) uſually have been Stumbling-blocks to you at firſt ſetting out, and Impediments to all farther Inquiry. In the firſt place I am no Prieſt, I demand no Tythes, I ſend for no Offerings, I challenge no Titles or Pre-eminence, and I never expect either directly or indirectly the leaſt temporal Advantage from theſe my Indeavours to promote your Welfare and Happineſs. Secondly, I ſhall advance no ſtrange Doctrines or Myſteries, or talk to you in Figures, Metaphors, Allegories, *&c.* but in Language ſo exceeding plain and clear, that I wiſh you may not deſpiſe it for its Meanneſs and Simplicity. Thirdly, that I may the leſs apprehend your Cenſure and Diſpleaſure, I ſhall lay down no Opinion of my own, being convinced, that every Man may judge right in what relates to his Duty and Happineſs, (at leaſt will never be condemned for judging wrong) if He can but be perſuaded to Think, and This is the Sum and Subſtance of All I have to ſay; and which I ſhall indeavour to enforce in the following manner:

THE

THE Suppoſition I at firſt went upon was, that obſerving ſome Miſtakes, or Follies; ſome Difficulties, Impoſitions or plain Marks of human Weakneſs in the Religion, or rather perhaps in the Picture of the Religion, which was firſt repreſented to your View, you have without ſufficient Examination hurried over many Particulars, which if not True, are however at firſt ſight abundantly too weighty to juſtify your ſtrange Indifference, and preſent State of Indolence. There may be a wide difference between not ſeeing the Truth of Propoſitions, and the being abſolutely and clearly perſuaded, that they are falſe, tho' they ſhould happen to be true: the firſt when it proceeds from Want of Attention, if in Things of Conſequence, muſt neceſſarily hurt and wound the Mind: But the other, as it is the Reſult of Prudence and Thought, will of conſequence fill it with Peace and Satisfaction. Objections againſt the Circumſtances may be none at all againſt the Subſtance. The Light may be clear, the Way may be plain and eaſy, and the Expectation glorious, tho' Prejudice ſometimes obſcures that Light, and Intereſt intices us thro' By-paths. If the Rites, Ceremonies, Forms, Bleſſings,

Con-

Conſecrations, Abſolutions, *&c.* of any particular Church be never ſo burthenſome and ridiculous; if the Demands, Superſtition, antick Poſtures, Pride, Luxury, and Impoſitions, *&c.* of the Prieſts be never ſo flagrant; perhaps you have not ſufficiently conſidered, whether, tho' the Streams are muddy, the Fountain may not be clear. Does it follow, that there is no Revelation from God, no Light from Heaven to guide our bewilder'd Steps, becauſe we are ſo often miſguided by falſe Lights, and impos'd upon by the Traditions of Men? Again, ſuppoſe in the Old Teſtament, or in any part of That, which we call Revelation, there are, as you imagine, ſome Abſurdities, ſeeming Contradictions, Signs of human Weakneſs, Things unworthy of God, *&c.* you ought fully and upon the ſureſt grounds poſſible to be convinced in your own Mind, that They really are ſo: nay farther, if ſome Particulars, as the Doctrine of imputed Guilt, Commiſſions to ſome to plunder and deſtroy their Fellow-Creatures, the Story of *Balaam*'s Aſs, *Samſon*'s Frolicks, *David*'s Wickedneſs, *&c.* appear to you ſo contrary to Reaſon, that you are ſatisfied They could never be countenanced by di-

vine

vine Authority, this is not enough; you cannot reſt here; you muſt likewiſe be ſatisfied, that for theſe and ſuch like Objections, all the reſt is vitiated and of plain human Invention; and even when this is done, you have ſtill a large Task behind, and are far, as yet, very far from your Journey's End. The Chriſtian Scheme, as repreſented to us, appears at firſt View ſo glorious, the Undertaking ſo noble, the Doctrines ſo pure, the Proofs ſo ſtrong, and the Preachers of it ſo diſintereſted; that no inconſiderable Time, no ſuperficial Inquiries can juſtify the Conduct of a rational Creature in rejecting it: but I promis'd I would not in the leaſt attempt to biaſs you in favour of any Opinion whatever, and perhaps you may perceive I labour to be as ſhort as poſſible, my only Aim and Deſign being to gain your Attention in proportion to the apparent Weight and Importance of the Things propoſed. As to the preſent Point therefore, if you cannot believe, what many have affirm'd, that every Word, or Sentence, or Chapter in the New Teſtament is divinely inſpired, yet if you give your ſelves time you may perhaps obſerve a certain divine Oeconomy to run thro' the Whole, or ſomething beyond human

man Abilities to diſcover; but if your Scruples relate to things more material, if the Objections, which have been ſtarted againſt the Completion of the Prophecies; againſt vicarious Puniſhment; imputed Righteouſneſs, or the Divinity of Chriſt, *&c.* be too ſtrong for you to get over; yet it will not follow, but that Chriſt may be ſome excellent Creature above all Others, whom God hath ſent into the World to reprove, and inſtruct Mankind, and to bring them out of Darkneſs into Light. If it ſhall ſtill happen, not that you have only Doubts and Scruples about theſe Things, (for that is an Argument for farther Inquiry) but that upon the fulleſt Deliberation of an honeſt Diſpoſition, you are clearly convinced of the Falſity of Them, as to any peculiar Pretence they may have to Divinity: I ſay, if you ſincerely believe them the Product of meer human Wiſdom and Contrivance, ſtrengthen'd by ſome accidental Circumſtances of Time and Place; yet it is poſſible, and your own Reflexion may bring you to think it probable, that the Subſtance of what they ſay concerning a future State and a World to come, will be inevitably true: and this brings me to the next thing I propoſe for

your Conſideration, which is the Doctrine of your Souls Immortality, and a future State of Rewards and Puniſhments. And this is a matter, which ſo nearly and ſo evidently concerns you, that not only Reaſoning and Philoſophy, but common Senſe and the Principle of Self-preſervation demand your moſt ſerious Attention to it. Notwithſtanding the particular Ceremonies, and ſet Forms of Religion in each Country, where they are received or eſtabliſh'd, are given up as meer Tricks, and the Effect of worldly Policy; notwithſtanding you have determin'd and are certain, that there is nothing in the Old or New Teſtament in relation either to Faith or Practice really of divine Injunction, or Inſpiration, it may yet probably be true, that your ceaſing to live in this World may not be the final Period of your Exiſtence. The Conſtitution of Things may poſſibly be ſuch, that ſome dreadful Puniſhment awaits the Sinner for his Wickedneſs, and that ſome delightful Scenes of Happineſs ſhall be the Reward of choſen Innocence and exalted Virtue. Not only Books, which ſome Men hold divine, poſitively affirm this, but you ſee the ſame plainly and diſtinctly confirm'd by the Authority of the moſt con-

ſiderate and wiſeſt Men of all Antiquity: this I ſay, not as an Argument to prove the Truth of this Point, (for that I am not permitted to do) but as a Motive moſt likely to perſuade you to apply your deepeſt Thoughts to the Conſideration of it. For theſe Men were not liſted to ſerve in any particular Schemes, They had no worldly Intereſt to promote, no other End in all their Difficulties and Labours, than to improve their own Mind, and to inſtruct Mankind; for which purpoſe many of them embraced voluntary Poverty, and took tedious Journeys to improve themſelves in Knowledge and Wiſdom; and if you ſhould ſee Reaſon to conclude at laſt that their Opinions, as to this Point, were without Foundation, you will at leaſt acknowledge their Intentions to be ſincere; and therefore you muſt be utterly inexcuſable if you ſlightly and careleſſly paſs over a Matter of ſuch mighty Concern to your ſelves, and which has been conſtantly maintain'd by the wiſeſt and moſt diſintereſted Men, that ever lived. But to ſhow that this is not all, that your Inquiries are not yet finiſh'd, we muſt ſuppoſe (what is almoſt an Impoſſibility) that you are fully convinced, there will be no future

future State after the preſent; that you have duely weigh'd, and have calmly, deliberately, ſeriouſly, very ſeriouſly conſidered all the Arguments you can meet with from others, or think of your ſelves; and upon the whole are morally certain, and quite ſatisfied, that your preſent thinking Soul is no diſtinct or immaterial Subſtance, but that it ſhall die with the Body, and vaniſh into thin Air; that the Righteous and the Wicked; injured Innocence, and triumphant Guilt; the tender Father, and rebellious Son; the generous Deliverer, and mercileſs Oppreſſor; the kind Benefactor, and the ungrateful Villain, ſhall lie for ever undiſtinguiſh'd in one common Duſt; ever deprived of all Hopes of Reward, ever ſecur'd from all Fears of Puniſhment: If this is really the Caſe with you, this the Reſult of your moſt deliberate Counſels, I muſt own you have acted fairly and done Juſtice to your own Minds, at the ſame time you have placed your ſelves in a very melancholy Proſpect; but tho' you have got even thus far, there is ſomething ſtill behind of too much conſequence haſtily to be overlook'd. It has been ſaid by many wiſe Men, who have taken great pains to ſearch after Happi-

neſs, and place human Life in the trueſt Light, that tho' there was no Expectation hereafter, yet Regularity, Decency and Order, Sobriety, Temperance, Juſtice, Prudence, Affability, Benevolence, and all ſocial Virtues are the ready and natural way to Health and Proſperity, Peace and Happineſs; and (what may probably ſooneſt quicken your Attention,) to the Eſteem and Approbation of Mankind. That, on the contrary, Irregularity and Diſorder, Fraud, Folly, Envy, Covetouſneſs, Intemperance, and all ſorts of Vice, have a Tendency in their own Nature, to Diſeaſes and Poverty, Contempt and Miſery. Theſe Conſequences, they ſay, of Virtue and Vice, are exceeding plain and obvious, therefore (tho' poſſibly you may be in another way of Thinking at preſent) yet as it ſo greatly concerns your Happineſs and Welfare, and as theſe Men have beſtowed much more time in their Obſervations, than your ſelves, it is certainly worth while to conſider well of what They ſay; and perhaps ſome Incidents of your paſt Life may be of no ſmall uſe to you in this neceſſary Inquiry: you may recollect perhaps, that the Diſtemper or Illneſs you have labour'd under, might have been contracted

tracted or increas'd by ſome Exceſs or Irregularity: perhaps your preſent Wants and Neceſſity are intirely owing to ſome paſt Extravagance or notorious Folly. Perhaps ſome Trick or Fraud in your Dealings, which you propos'd great Advantage by, has been detected, and brought you to Shame and Ruin. Perhaps your Envy and Pride, your buſtling, meddling Temper has hurried you on to Actions, which have left great Uneaſineſs behind Them, which a thouſand times you wiſh to have undone, and yet are continually ingaging in freſh Diſputes and Difficulties. Perhaps the high Noon of Life is paſs'd, and you begin to grow tired with a continual Round of Loitering, Gaiety, and fruitleſs Diverſions; you perceive your bodily Senſes begin to flag, and your Taſte, for what you once call'd Pleaſure, mightily to leſſen and decay; but at the ſame time, you find your Mind is ſtill working, ſtill hunting after ſomething to fill and ſatisfy it, and you have laid in no proper Food, no ſuitable Proviſion for its Entertainment. I ſay, a little time ſpent in ſome ſuch Reflexions, may probably ſuggeſt to you, that in particular Inſtances at leaſt, Regularity and Virtue are preferable

to Vice and Diſorder, and you may poſſibly at laſt be inclined to think, that tho' there is no future Life or Day of Retribution, yet upon the whole it is greatly for your Intereſt, Peace, and Happineſs, to live and act much in the ſame manner, as if there really was one; for as I ſaid, it is the Opinion of ſome ſtudious Men, that "except-"ing the ſingle Duty of ſuffering Death "for Virtue, the Proſpect of a better Life "ties Men to nothing elſe, but what Na-"ture before required for an inferiour and "a bounded Happineſs." But however you may finally determine this Queſtion, yet as it chiefly relates to your ſelves, you are moſt certainly oblig'd to conſider of it; and if it ſhall happen at laſt that a good Conſtitution and a ſucceſsful Series of Events have prevented any occaſion for ſuch Reflexions; if you are really perſuaded, there is more Pleaſure in corrupting and ſeducing Innocence, than in generouſly defending it; if ſome low Tricks and Cunning have been hitherto more ſerviceable to you, than Openneſs and Fair-dealing; if your over-bearing, reſtleſs Diſpoſition has not yet made you feel the Reſentment of others; or if your ſuperiour Circumſtances in Life have

obliged

obliged them to ſmother it in private Curſes and Ill-will; if you verily think you ſhall never grow old, or that you ſhall in all likelihood have the ſame Reliſh for Dreſs and Equipage, for Wine and Women, for Muſick, Revelling, and midnight Balls, when your Sight, your Hearing, your Taſte, and all your Senſes are choak'd up, and overwhelm'd with the melancholy Damps of Age, as you have at preſent in your more vigorous Years, or the freſh Bloom of Youth; I ſay, if you have duly weighed and examin'd theſe things, and are convinced that the indulging every wanton Fancy, gratifying every Appetite, perſiſting in always aſſerting your own Wills and the Counſels you now follow, have apparently the greateſt Tendency to promote your Happineſs in this World (as the other is at preſent quite out of the queſtion) you are certainly in the right to purſue them, and it is all I am labouring to bring you to; that is, to act upon Principle, and to have ſome main End continually in View: for this we know and are aſſured of, that whether the World is the Effect of Wiſdom and Contrivance, or the Product only of blind Chance, it muſt neceſſarily be, that Light or Darkneſs is

moſt proper for Action; that either Virtue or Vice, one or the other, is moſt conducive upon the Whole to the Benefit and Happineſs of Mankind; and ſince upon Deliberation you have determin'd in favour of the latter, you can never be blamed by any conſiderate Perſon for acting conſiſtently with your own Intereſt. Hitherto, I muſt own, Gentlemen, I have drawn you beyond the Life, and have form'd Suppoſitions and Articles, which I am perſuaded are much too ſtrong for you ever to ſubſcribe to. I do not imagine I am talking to ſuch as want Capacity, but to Thoſe who have not always properly exerted it; not to ſuch as cannot walk, but to Thoſe, who have run too faſt; therefore my Pretence is, not to inſtruct or teach you the way you ſhould go, but to bring you back a little to obſerve ſome Objects, which if I can but get you to take notice of, I know you will be delighted to dwell longer upon. And as this is my real Opinion of you, I ſhould be quite aſham'd to urge you farther, or to ſuppoſe it poſſible, that you can on any Principles whatever deny, what I ſhall next propoſe to your Conſideration, which is the Being, or rather the Attributes of God; for

as

as to his Exiſtence, I am well aſſured, you will in a moment acknowledge it, as every moment you muſt ſee the Neceſſity of it. But that which I apprehend you have been negligent and defective in, is the not ſufficiently attending to the Relation He may bear to his Creatures; and therefore as I have taken you up to this immenſe Height, where we have now no difference at all, but perfectly agree in One, it is but juſt I ſhould lead you down again, tho' I leave you without any Directions, and place you in a Scituation, where Happineſs or Miſery may be intirely the Reſult of your own free Choice. I beg you then ſeriouſly to conſider, whether the moral Attributes of God may not have ſome Correſpondence with, and Reference to the moral Qualities of Men? If He is Wiſe, and Good, and Juſt, and Merciful, *&c.* whether He may not love Wiſdom, Juſtice, Goodneſs, Mercy, *&c.* in ſuch Creatures, who are capable of exerciſing thoſe Virtues; and as his own infinite Happineſs ariſes from the Contemplation of theſe his own infinite Perfections, whether in the Frame and Conſtitution of Things he has not appointed the Happineſs of rational Creatures to be the Conſequence of their ſincere

cere and upright, tho' imperfect Imitation of the divine Exemplar? Whether this may be the Caſe not only thro' the Period of a ſhort, turbulent, and incertain Life, but thro' the whole Continuance of their Exiſtence? Whether it is not probable, nay morally certain, that what God has ſhow'd his Approbation of, or Diſlike to, in this World, He will reward or puniſh in another? Whether Reaſon or the proper Exerciſe of thoſe Faculties, which God has given us, be ſufficient for the Diſcovery and Solution of theſe Queſtions, ſeemingly very ſimple, plain and eaſy; or whether we our ſelves, or any of our Anceſtors, have by ſome one or more Acts, ſo weaken'd or obſcured the natural Powers of our Mind; that we cannot ſee the moſt obvious Truths without ſome Help or foreign Aſſiſtance? Whether God in pity to our Condition has not from time to time made new Diſcoveries of his Will, and given us ſome Revelation to guide us in the right way? And then what Revelation that is, which has the beſt and moſt indiſputable Claim to this divine Authority? And as there is no doubt, but that, whatever Country you were born and bred in, you will immediately ſee the Abſurdities

ſurdities of, and therefore reject all but one; in the Examination of this one, to make your Religion properly your own Choice, and your Conformity to it acceptable to your Maker; when you have laid aſide (if poſſible) all Prejudices of Education on one ſide, and all Prejudices of Prepoſſeſſion on the other, (by this laſt I mean all Impreſſions you may have receiv'd from the Wit of others, and all too ſudden Determinations of your own) the next thing is to be clearly ſatisfied, that this Revelation is throughout of divine Original: And laſtly, whether God has not given a ſpecial Commiſſion to certain Perſons to teach and preach thoſe Diſcoveries, which He has thought proper to reveal, what Evidence they give of this Commiſſion by their diſtinguiſh'd Piety, Abilities and Diſintereſtedneſs, and what Incouragement is due to Thoſe, who ſo freely dedicate their Time and Labours for your Benefit and Inſtruction.

THUS I have brought you back again, and I hope not to that State of Indolence and thoughtleſs Security in which I at firſt found you, but as I intended, into Doubts, Difficulties and Confuſion; in ſhort, into a meer

meer Wilderneſs, that if you happily find your way out, it may be owing intirely to your own Strength and Ingenuity. And in this, I have done you no Prejudice; for if you are truely ſincere and honeſt in your Inquiries, you ſo far have the ſureſt Grounds of Comfort, Peace and Satisfaction. There is indeed a Queſtion ſtill behind, which may probably give you great uneaſineſs; and that is, what Faculty, Power or Means you muſt make uſe of in all theſe Inquiries, ſince Reaſon is altogether denied by ſome Men to be ſufficient for the Diſcovery of much more plain and eaſy Truths, than many of thoſe before mention'd are likely to prove: but as this is a Difficulty not of my raiſing, but what muſt of courſe occur to you on your firſt ſetting out; I thought it neceſſary to clear my ſelf from being the Cauſe of any Diſturbance it might chance to give you.

I have not, as I know of, offered one Argument or Proof of any ſingle Opinion whatever, my ſole Intent being to induce you to think for your ſelves. You'll ſay perhaps your very Name imports as much; but we know that Names are often given

to

to Perſons or Things, which by Time or ſome Accidents, they have no Analogy to. Thus the Name of Free-thinker was at firſt aſſum'd or beſtowed on Thoſe, who exerting their natural Prerogative, on mature Deliberation rejected ſome vulgar and commonly received Opinions, and on the ſame Deliberation embraced and acknowledg'd Others, which They believed more agreeable to Truth, and therefore more worthy of the Purity, Simplicity and Wiſdom of the divine Being, and better ſuited to the Conception and Dignity of human Souls: but this Name (for certain Reaſons) very ſoon became a Term of Reproach, and now is generally uſed to extend to all Thoſe who by the Wit and Jokes of Others, or their own ſlight and indigeſted Obſervation unhappily imagine they have ſeen and know enough of Religion, never ſeriouſly to Think any more of it [b]. And it is to Perſons of this Character

[b] The Author is ſo far from being againſt the Uſe of Irony in what is often call'd Religion, that he thinks it in many Inſtances the beſt Argument, and ſometimes the only proper one; but it is neceſſary to be well aſſured of the Abſurdity and Falſity of the Opinions, &c. intended to be expos'd by it; for in this, as

Character to whom I preſume to addreſs my ſelf: That there are many ſuch, I believe will be thought no very ſtrange or uncharitable Preſumption by Thoſe, who have but a moderate Knowledge of the World. What Pity and Shame it is to ſee meer Striplings, Lads perhaps not twenty Years of Age, ſhow a pert Contempt for Things the moſt aweful, and of the utmoſt Conſequence, and about which in all likelihood they never beſtowed a Minute's Thought, much leſs can be ſuppos'd tolerably to underſtand; and if we obſerve the Lives and Actions, the Pleaſures and Converſation, the various Turns of Mind and eager Purſuits of many Others, who are more advanced in Life, we ſhall have little Reaſon to think, that They are, or were ever fixed in any regular or ſettled Scheme. But if you imagine I have any ways wrong'd you, (as indeed it is a great Reflexion to be thoughtleſs and unconcern'd in things of the laſt moment) I hope you will not accuſe me of this piece of Ill-Manners,

---

as well as many other Caſes, where a Man acts at his Peril, He ought to be very cautious, leſt in ſpringing a Mine with an intent to annoy the Enemy, He ſhould hurt himſelf, and his own Party.

ners, till you have inquired a little into the Foundation of it, which you may eaſily do and be fully ſatisfied by taking my Advice for once with reſpect to any of the Particulars above mention'd. Ask your ſelf for inſtance, if you ever thought of, and weigh'd the Arguments about a future State in ſuch a manner, as to be quite eaſy in your Mind with relation to the Truth or Falſhood of that Doctrine; and that you may not deceive yourſelf with too haſty an Anſwer in the Affirmative, I muſt beg you farther to conſider what ſort of State, that may be, I mean ſo far only, as to be able to anſwer your ſelf this Queſtion; Whether the preſent Courſe you are in, and the main Bent of all your Actions, Conduct and Behaviour in this World, have a direct and natural Tendency to promote your Happineſs and Welfare in the next, as far as, with the utmoſt Sincerity, you are capable of judging? Do but ſay, you are ſure that the preſent Moment is all you ſhall have, and therefore you are reſolved to injoy it, and likewiſe, that the Method you are in is upon the whole the moſt proper for that End; and this is all I am deſiring of you: but if you cannot heartily affirm this, not to think at all of Futurity,

Futurity, or to act altogether as if you did not, is in Theory almoſt beyond Comprehenſion; " For He that will not be ſo far " a rational Creature, as to reflect ſeriouſly " upon infinite Happineſs and Miſery, muſt " needs condemn himſelf, as not making " that uſe of his Underſtanding he ſhould." *Socrates*, in his ſhort and blunt way of talking, would ſay, that Man is a Fool, who having given part of his ſmall Fortune to learn ſome Trade or Occupation to qualify himſelf to get a comfortable Subſiſtence in the World, ſhould wantonly ſpend the Remainder of it, in the imaginary Pleaſures of a few jovial Days, and not earneſtly apply himſelf to the Acquiſition of that Art or Skill in his Profeſſion which was to be his only Support and Maintenance for many Years to come. And is not this thoughtleſs Wretch, who knows he cannot live above ſixty or ſeventy Years longer, much more excuſable, much wiſer, and more rational than you, who are not ſure, that a thouſand or even ten thouſand Years will put an end to the Apprehenſions of a yet much longer Continuance [c]? But to convince you ſtill more

[c] Cenſeſne Rem immortalem pro hoc tantilli Temporis ſpatio ſolicitam eſſe debere, pro univerſo autem nequaquam? *Plato.*

more of the Abſurdity of neglecting this Duty of Conſideration with reſpect to this and the other Particulars, you may ſafely conclude thus, That whatever Religion or Sect of Religion, whatever Opinions or Principles are right, you muſt certainly be in the wrong, who act upon none at all. You'll excuſe my being ſo plain and importunate with you, and perhaps ſometimes repeating the ſame Hints over again to ingage your Attention, but the vaſt Importance of the Subject, and your ſuppos'd dangerous Scituation, will juſtify all honeſt and well-deſign'd Indeavours to ſerve you. I am not conſcious, that I have given you any Handle to charge me with being whimſical and ſuperſtitious, or in the leaſt given to Enthuſiaſm, which I know would be a great Prejudice to my Deſign; for which reaſon I have advanced no Doctrine of my own, propagated no new Opinions, or attempted to prove any already received; I do not ſo much as perſuade you to go to any Place of religious Worſhip whatever, but only to know whether you really ought or ought not to go; or if you happen to think any thing of that Nature faſhionable, or convenient for ſome particular Purpoſe, I ſhall

never blame you for talking, laughing, gazing about to ſee the Company, or any thing of that kind, (which ſome might call indecent,) provided you had fully conſidered the Arguments for, and againſt ſuch Behaviour, and were once convinced, that it was right. So, That the Streets and Roads are clear and free from Obſtructions, *&c.* is certainly a very good Reaſon for travelling on a Sunday, or when Others are at their Devotions; but then to make it truely rational, it is ſuppos'd that you have fully conſidered, what Offence it may give to Others, of what Conſequence your Example is, what Force you may chance to put upon the Conſciences of ſome of your Dependents, whether and how far it is againſt any Laws of God or Man, or whether you yourſelf are obliged to any Acts of religious Worſhip, *&c.* So again, to play at Cards or Dice (for I dare not mention ſome more general Diverſions) on this Day; certainly ſhows a Spirit above the Vulgar, not tied down by common Prejudices, or awed by the Fears of ſcrupulous Enthuſiaſts; but then to be ſatisfied, that this Freedom is the Effect of a well-grounded and true Greatneſs of Soul, it muſt be ſuppos'd, that ſome time or other,

other, you have ſat down and ſeriouſly weigh'd all the Objections againſt ſuch Practices, for a great Mind can never act raſhly, or inconſiderately; and if you have been carried away by Appearances only, and acted partially in this Affair, you may chance upon ſome occaſion or other, at ſome time or other, to manifeſt your ſelves moſt ſhameful Cowards: therefore if you value your Character among Men, nay if you deſpiſe all the World except yourſelves, you are oblig'd to conſider what upon the whole will afford you the greateſt reaſon to love and admire your ſelves, which in this caſe muſt be, to act upon ſuch ſolid Grounds, as that you may be able bravely to approve your own Elections, and Reſolutions. This I hope can never be taken amiſs, ſince I do not attempt to direct you what to do, or how to do it, but only intreat you to be fairly ſatisfied, why you do it. And this Conduct will quite take away the Folly, if not in ſome Reſpects leſſen the Guilt and Puniſhment even of Vice itſelf: For inſtance, in my preſent Scheme, I could have no Objection againſt Swearing, or taking the holy Name of God in vain, (that fruitleſs, joyleſs,

moſt forlorn and hopeleſs of all Vices) provided you had duely weigh'd and adjuſted the Lawfulneſs and Conſequences of it; but your frequent denying it, when the Words are ſcarce out of your Mouth, will juſtify the World from Uncharitableneſs when They ſay, your Folly remains ſtrong upon you, and that while you are playing with Firebrands, Arrows and Death, you conſider it not.

UPON the whole, it is very evident and beyond contradiction, that Misfortunes and Diſappointments; Sickneſs, Contempt, and Pain; Trouble, Vexation and Miſery of all kinds, are very common in the World; and it is as evident, if you have any regard to your own Happineſs, that you are indiſpenſably oblig'd to obſerve and conſider, whence They ariſe and how to avoid them: and as you have not yet determin'd from what Cauſes they ſpring, or whether the ſame Cauſes may not produce the ſame Effects for a very long Duration; it is certainly but common Prudence immediately to recollect your ſelf, and obſerve upon what Ground you ſtand, ſo far at leaſt as to be calm, eaſy and compos'd in your own

own Minds, and to be moderately ſatisfied, that you have ſincerely and impartially done your beſt to ſecure your Intereſt and Happineſs in all preſent and future Contingencies; and when this is done, I hope it will be no Preſumption in me to ſay with *Socrates*, that whether you go upwards or downwards you will be ſure to be happy. In order to This, as the Aſſiſtance of Almighty God is more eſpecially neceſſary, (whatever diſlike you may take to my preſent Freedom) you will not refuſe to join with me in the Prayer of an excellent Heathen, which in Subſtance is as follows[d], *that God would grant us Grace faithfully to conſider, and truly to underſtand thoſe Things, which belong to our Happineſs, and firmly and reſolutely to practiſe, what we ſo underſtand; that He would inſtruct us in his eternal Truth, and enable us every day to obtain better and more perfect Notions of his*

[d] Deos comprecor, mihi tibique dare velint, ut firmiter cuſtodiamus, quæ verè intelligimus; inſtituentque nobis per ſempiterna ſecula Veritatem, præſtentque adhuc perfectiores de Diis notiones, in quibus omnium Bonorum beatiſſima Poſſeſſio nobis reponitur, & denique inter nos Unanimitatis & Amicitiæ Confirmationem. *Jambl. de Myſt. ap. Finem.*

his divine Nature and Attributes, in which the Fulneſs of all our Happineſs conſiſts. And laſtly, that He would unite us All in the ſtrongeſt Bands of Friendſhip, Peace and Concord, both now and for ever. Amen.

FINIS.

ERRATA.

PAG. 66. line 18. for *he*, read *the*.
110. line 11. for *is*, read *are*.
118. line 12. for *aia*, read *alia*.